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*Lessons of Experience.*

BY REV. J. W. STEVENSON, C. I. M.

IF there is one lesson more than another that experience has taught me, in connection with this great work, it is that it is "Not by might, nor by power." All our efforts, without the blessing of God, are of no avail. We have ever to keep before us that the work in which we are engaged is God's work, and that He who has sent us has promised to supply all that is necessary to make it a success. This being the case, the missionary should go forward strong in hope and faith.

One rejoices in the increase of the missionary force in China, and the fruits and lessons of experience of the long years of service of the older workers ought to be available now for the younger missionaries.

China is a peculiar field, and the missionary needs to adapt himself to it in a special way. Methods that would do for Africa, or other fields, may not be applicable here in China. There is little doubt that, as far as the character of the people is concerned, we have a hopeful and splendid field before us.

Before mentioning some of the lessons that I should like to pass on, let me refer to a type of missionary life that I would *not* recommend. The missionary who enters on his work in a critical spirit, and is always suspicious of the Chinese, will not make much headway, but will, in a very real sense, reap what he sows. He keeps as far away from the Chinese as possible, and has no social intercourse with them; their language is learned, their classics are studied, the Gospel is preached to them, and they are invited to participate in its benefits; but there are so many things that are repulsive in the Chinese that they must be kept at a certain distance, and the line between the foreigner and the native is clearly drawn. The Chinese

are quick at reading character and analyzing motives and actions, and the missionary acting so will constantly have to complain of the hardness of the people and of the indifference with which he meets. Brethren, such a line of action should be avoided.

Some people think the Chinese very stolid, apathetic and unemotional. My opinion is that the Chinese will be to us very much what we are to them, and as far as my experience and observation have gone, I have noticed that the man, or woman, possessed of sympathy, born of love to God and love to the people, soon finds a way to the hearts and affections of the people. Other things being equal, I mean with regard to the knowledge of the language and a kindly disposition, I should say that sympathy is the most essential qualification for missionary work. This will lead to a giving up of time to enter into the joys and sorrows of the people and to a thorough understanding of their difficulties and thoughts, which will, unquestionably, open a door into the minds and hearts of the people. We must never forget that we have in our hands something that every Chinaman and woman needs; we have that which will satisfy the deepest longings of their souls, and if we can say with confidence that it has satisfied our hearts, and they can see the satisfaction in our faces and lives, this will be an irresistible argument for the Gospel we preach.

Then I would say we must give ourselves to the people, and this will require much forbearance and self-denial, especially in the beginning. The Chinese are not easily understood, and we can only get to know them by personal contact with them and spending the larger part of our time in their company. But, I am sure, such a life will have an abundant reward. A marked illustration of this may be found in Dr. Martin's book, "A Cycle of Cathay." Take note especially of how he gave himself to the work and to the natives when he was first in Ningpo; and what extraordinary success God gave him in understanding the Chinese and what a powerful spiritual influence he exerted on them. I also recommend the lessons to be learned in Dr. Nevius' life in this connection.

In dealing with the officials and literati, conciliation is the more excellent way. To make much of our treaty rights, and talk about appealing to Consuls and Ministers, is to be deprecated. The Chinese, as a whole, are not an unreasonable people. They are always talking about "*Kiang-li*," and if you can show that there is *li* in a thing, you have gained a good vantage ground. The native officials are now understanding our position better than they ever have done, and it is very gratifying to notice, in some instances, how they are seeking to protect and do the right and just thing

by the missionary. But even before this change of attitude on the part of the officials I have seen satisfactory results produced by a conciliatory bearing; and instead of making enemies we have made friends. It is very incongruous for the follower of Jesus to be relying on the arm of flesh in the prosecution of his work, and any intelligent Chinese who understands the principles of the Gospel, can see this at once. I have in my mind, specially, two or three instances of mandarins in the west of China, who were surprised at the conciliatory attitude taken by missionaries under great provocation and their submitting to indignities, and, at the same time, refusing to appeal for Consular interference.

I do not think a greater calamity could come on the missionary cause than to have stations established through the interference of the secular power. A great deal of bitterness is often generated when we invoke the Ministerial power; and the officials are often degraded, and this creates a sore feeling which is not easily effaced, and is a distinct hindrance to the salvation of souls.

I believe as the officials get to understand us more, and especially the *principles* of the Gospel of Christ, their respect for us and our doctrine will increase.

I should like to refer to a few lessons with regard to methods of work. With the comparatively large body of Protestant missionaries in China we are not accomplishing what we might for the lack of thorough organization and a more general adoption of methods that have proved to be successful. I think we have to confess that there is a sad lack of consolidation of our missionary force, and too little uniformity of procedure. Young men come out here who have their own ideas, and think they can improve on the methods of the older missionaries who are, of course, supposed to be out of touch with this enlightened age. So, unfortunately, under the present system, the young missionary, after he has got a fair start, proceeds to apply his notions, and goes through a series of experiments. After much time and labour has been spent in trying to carry out these wonderful plans, that are going to effect so much, he finds that they are not suited to China. He is then inclined to be discouraged, and it is not so easy for him to begin over again and take the advice and follow the wise counsel of his senior brethren. It is lamentable to have all this sad waste of time and talent in China.

There is a tendency among young missionaries to think that they can, by beginning a work of their own, accomplish more than by co-operating in the work already in progress. This, instead of strengthening work, weakens it. The best work can be accomplished by co-operation.

What I have learned from experience is that it is best to establish strong missionary centres with a strong staff of workers. From these centres the workers could carry on extensive itineration in districts two or three, or even ten days' journey distant. It is a very remarkable fact that in China the majority of the converts are not to be found in the places where the missionaries reside, but in the country. I do not attempt to give any reason for this, but simply state a fact, to which there are few exceptions.

I would recommend systematic and methodical visitation of the district—visit cities, towns and villages in every direction; stay longer or shorter periods at the different places as God may indicate. This will prove to be the most effectual way, not only of disseminating the Truth, but of gathering in converts.

Any one acquainted with the work in Fuh-kien, Shan-tong, Manchuria, or the T'ai-cheo district, in Cheh-kiang, will have an illustration of what I mean. Hitherto there has been too great a desire to rent houses as places of worship and put paid native evangelists in them. When God gives enquirers at any place visited in our regular itinerations, encourage them to meet in their own houses, and when their numbers increase, urge them to secure a place of worship for themselves. Let it be in the hands of the natives as much as possible, and by visiting them frequently, help them spiritually. I believe that Churches would spring up in all directions as a result of such faithful, systematic visitation of districts.

Single ladies are doing excellent work in China, in visiting among the women, and there would be a wide sphere for them in such a centre as this.

Schools and medical work could also be conducted at the centre. This strong central station, if thus utilized, would not retard widespread evangelization; quite the contrary.

As few natives as possible should be employed with mission money. The old system of employing nearly all the converts as paid evangelists has proved to be a miserable failure and a hindrance to the development of the work.

A lesson of *supreme importance* is, that we do all in our power to instruct the natives, develop their individual gifts and lead them on to self-support and self-government.

The great hope for the evangelization of China is in the native Church. We are commanded to preach the Gospel to every creature, and we can most effectually do this by teaching the natives, who will do the work better than we can. Thus we shall be able to reach a larger number and exercise more influence by giving our strength to committing the Truth to "faithful men, who will be able to teach others also".



The missionary should set his face against interfering with lawsuits. He will have many applications from converts to send in his card to the mandarin about one difficulty and another; but they should be encouraged to trust in God and not in the foreign missionary.

It is becoming more and more evident that there should be a wise division of the field, so as to avoid overlapping by the various Societies. Sectarian differences should have no prominence in this great work; but each Society should rejoice in the prosperity of the other as a gain to all. Let us strive and pray that a spirit of love and unity may prevail among all the Societies and missionaries working in China, so that friction may be obviated, and that we may with one heart and soul, give our whole time and strength to the bringing in of trophies to lay at the feet of our common Lord and Master.

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### *Kalgan's Eclipse of the Sun.*

BY REV. W. P. SPRAGUE, KALGAN.

**W**OULD you like a description of the Eclipse of the Sun, as seen at Kalgan, one of the highest outlooks in this part of the world?

I went with several others to the top of a mountain about 3000 feet above the sea, and there had a grand view of the Eclipse from near the beginning till the setting of both the sun and the moon together.

In the middle of the afternoon the clouds overcast the sky, and we feared we should have our climb in vain. And after reaching the top one of our number began repeating, "The king of France marched up the hill, etc." Just then the clouds lifted, and we could discern the outline of the sun quite clearly. We soon had our smoked glass in hand and stood waiting. Just at the time we had calculated, by our sun-time watch, 3.23 we thought we saw an indenting of the right lower limb of the sun. In a few seconds, notwithstanding some thin cloud, we were made sure the rim of the sun was obscured. But not till 3.28 could we be sure it was the moon and not cloud. Then we recorded our first observation by drawing a figure thus:



Although twice again our view was clouds, still we could watch the moon's the sun's face quite distinctly. Often served instead of smoked glass. Most bright gold of the sun in contrast with the black surface of the moon made a glorious picture.

At 4.20 we recorded the greatest obscuration we could be sure of as follows: and called it about 9/10 (nine-tenths) of total eclipse. The next moment the clouds became too dense to make out accurately just where the dividing lines were. In a few moments the cloud was gone, and we saw clearly the following figure:



This was also about nine-tenths obscuration, but on the opposite side. So I conclude the moon passed across the sun's disk upward obliquely a little to the right of the sun's center, about like this:

presents the path of the moon's center sun's face. So that with the swinging horns the sun must have been eclipsed tenths for nearly ten minutes.



The line re- across the round of the at least nine-

All the time of more than one-half obscuration, when clouds were absent, the golden crescent was a very beautiful sight. And when bidding us good night, just before going down behind the western mountains, they presented a remarkable picture. The moon was then covering about one-fourth of the sun's face, and when the sun was one-half below the horizon, its two golden horns only were to be seen above the mountains, one on either side the black moon. We drew the figure thus at 4.53: First one, then the other little horn point disappeared, like stars setting, and we were left alone at 4.45, wishing for just a little longer view till the moon should have passed entirely off the farther edge of the sun. But that was reserved for beholders still farther west.



Still we rejoice to-day in being so far west as we are. And as we are several degrees west of you, and most of your readers, perhaps you and they will be glad to learn how the eclipse looked here through our eyes. And please remember this does not profess to be a scientific observation, but only a brief description of what we were enabled to see at this high station in longitude east about  $115^\circ$ . The delight it gave us, and several native Christians who accompanied us, was in striking contrast with the superstitious fear of the heathen around about. We could hear the racket of their *kongs* and drums in several villages and cities near by. And I suppose the beating of drums, etc., and *ke-touing* (bowing) was going on all over the empire in response to the Emperor's proclamation to "pray and rescue the sun." We wonder if the Emperor did not mean, Pray and rescue the "Son of Heaven" from foreign powers.

We hope the astronomers who went to the best observation stations were favored with clear skies. We shall await with interest their report.

*The Missionary Movement in China.*

BY REV. W. ASHMORE, D.D.

*Period II. 1842 to 1860. 18 Years.*

(Continued from December number, 1897.)

**B**Y the month of June, 1841, the first war of China with a Western power was fairly on. The storm-cloud had been gathering for years. There had already been disputes and affrays and broken intercourse and insulting speech, quite enough to have constituted a state of war of themselves. They quarrelled and they traded; and they traded and they quarrelled. Things could not go on this way forever. There was the real opium grievance which the Chinese did have to complain of, but then, on the other hand, was their towering insolence. Efforts had been made to teach them a little good breeding, but they would not learn. Arrogance was added to arrogance, insult was piled up on insult. The English were spoken of and were treated as if they and their officials were a lot of curs. It is amusing how the high-toned Lord Palmerston could stand it so long; but stand it he did. The grass had long grown green on the grave of the broken-hearted Napier. The cabinet had swallowed the insult and traded on. The disdainful Viceroy, however, miscalculated the limits of English forbearance. Nobody had ever dared to oppose them, and they thought that nobody ever would. All they had to do—or so they thought—was to thump on their tables and roar out, "Tremble and obey! Ye barbarians! Ye tributary vassals!" and all England would shiver.

When therefore Sir Gordon Brewer with his forces arrived off Macao and announced the blockade of Canton the Viceroy was dazed at such audacity, and pronounced it "an outrageous lie." The English would not dare attempt such a thing, he said: it would be the ruin of them. He soon found out his mistake. From that moment the war was a reality. Here now were two races and two civilizations pitted against each other. The genius of each soon manifested itself. The Chinaman carted the rubbish out of his old forts, patched up the dilapidated places in the walls, got his old smooth-bores up on their trunnions, laid in a supply of their miserable powder, refitted his old wooden junks and stocked them for a cruise with plenty of poor rice and salt cabbage. The village "braves" were called out; they looked up their spears and tridents and put new fuses in their matchlocks and gingals; they donned their military jackets; they put new splints of bamboo in their helmets which had lost a bit of the shingling here and there: and, above all,

they painted new glaring eyes, and new grinning teeth on the tiger-head shields they bore, and which would freeze with shivering fear their presumptuous foes; and then they rallied to the picnic and the cheerful prospect of exterminating, root and branch, the red-bristled barbarian, and leave his wife a widow and his children orphans. The Englishman sent home and got out his ships and his soldiers, a marvellously silent lot of men, who raised no yell of defiance, who walked together and stuck together and seemed to have only one single will to divide up among a hundred of them. The English "barbarian eye" was also a quiet, taciturn and apparently pensive sort of a man, but as the Chinaman looked at him, he was awfully pig-headed and self-confident, as well as contumacious. He kept quietly at work getting things ready to his liking. Evidently he was a finical sort of a fellow; but at last he got ready, and the row commenced. The Anglo Saxon "closed in" with the Manchu Tartar, the Western steamer made chase for the mat-sailed junks, the English rifle rang out against the Chinese gingal, and the wooden walls of old England laid themselves alongside of the stone walls of old China and knocked them into rubbish.

*A Treaty of Peace and Amity.*

After two nations have pounded each other until one or the other has the breath knocked out of his body, and has only enough left to beg with for mercy (and in an under whisper hiss out a curse), it is customary to exchange "assurances of the most distinguished consideration," and then to conclude a treaty of "everlasting peace and good-will," to last for several years, if possible. The white-winged fleet with its vast spread of canvas and its columns and clouds of black smoke came and went. Canton, Amoy, Ningpo, Chusan, the mouth of the Yang-tse and of the Peiho all had an opportunity to see and to feel what sort of fighters Western men could be. It was too much for them. They were ready for the "assurances" already referred to. Two treaties had been made; one at Canton, called the Treaty of the Bogue, was happily set aside; it was miserably inadequate, for it did not provide for the opening of China. The supreme authorities on both sides rejected it; the English Cabinet because it did not secure enough, the Chinese Cabinet because it was conceding too much. There was nothing to do but to resort to gunpowder and the "iron shard" for a while longer. So at it they went. The battle surged up the Yang-tse. Seventy-two men-of-war and transports in five great divisions went up the river. Chinkiang-foo fell, of course. Some of the Chinese fought well, but they were no match for the terrible "barbarian," who had learned the art of war as men learn a trade, and had become "boss-killers" while the Chinese were only

"occasionals." Soon the fleet was before Nanking, and they were all ready for a bombardment—when, in tremor and haste, the Imperial Commissioners, Keying, Ilipu and Niu Kien, hastened to send in their cards, desiring to know and accede to "conditions of peace." They made short work of it, and, this time, decided work. The English dictated their own terms.

In a few days the word went abroad that the treaty of Nanking had been signed. Everybody was electrified. Hongkong Island was to be ceded to Great Britain—another added to the cordon of stations at which England's drum-beat would salute the lowered flag as the setting sun went his course around the globe; then the great cities of Canton, Amoy, Fuhchau, Ningpo and Shanghai were to be opened to foreign trade and foreign residence; then there were to be tariffs, and rules, and regulations; and there were to be Consuls, and gun-boats for protection against disorder; and there was to be a mighty stride in advance, for now there were to be five great doors of entrance into the exclusive empire, where before there had really not been one.

*Effect on the Cabinets of the West.*

All the other nations interested in China trade were at once mightily stirred. What England had gotten they could get, and not have to fight for it either. The Netherlands, Belgium, Prussians, Spanish, Portuguese, French and Americans lost no time in sending in embassies. Some of those who did this did not allow the good opportunity to slip to score the English unmercifully for shaking, in this unceremonious way, without first getting permission, the fruit trees in the Chinese orchard; but now, since the apples were falling, they lost no time in hurrying in to get a bag full for themselves before they were all gone. And we keep it up more or less to this day, berating the actors and bagging the pillage. It is a pleasant thing to combine ethics with business.

*Effect on the Commercial World.*

Business took a mighty spurt. The great houses that had been corked up in the thirteen hong's now boiled up like soda-water—Jardine, Matheson & Co., Dent & Co., Russell & Co., Heard & Co., Olyphant & Co., and still others hastened to open branch houses at the newly-opened ports. Many new kinds of business started up. There was commotion in all the Chambers of Commerce of the West. All England and all America felt the glow of expectation. The prospect was boundless. And so indeed practically, almost, it was about to become. The wedge was driven in, at least part of the way. There was to be an entrance not only for Western products, but

also for Western ideas. The two civilizations were now to see the color of each other's eyes. It was only a question of time as to when they would begin to elbow each other off the side-walk. There had been only one danger spot before; now there were to be five, and Hongkong was to be back of them all.

*Effect on the Chinese Common People.*

It might seem not to have much. The popular mind is not highly sensitized. Myriads of the people would never hear of it, or, if they did hear, would never get the dimensions of what had been going on. Yet multitudes of others did hear, and it did have an effect upon them. That it produced a degree of ill-will, more or less, towards foreigners, was to be expected, but not so much as one would suppose. It was looked upon as a sort of Mandarin war. Besides, their sympathies were largely limited by provincial lines; but it did have a much greater effect on the common estimate at which they held their own officials. They had regarded them as omnipotent. Yet now they had been whipped by the barbarians; the more the latter were disparaged the more was shown up their own weakness. Thomas Taylor Meadows attributes the success of the Tai-ping rebellion largely to the disclosure of official weakness made by that first war. Certainly the official grip has been weakened, and it has never recovered itself. But for the introduction of other and adventitious aids, notably from foreigners, it would have relaxed completely before this.

*Effect on the Officials and the Literati.*

It was something; it was more than something; it was much; but it was not enough. Was it really true, after all, that they had been so badly whipped? It was, there was no denying it; they must now come into consultation with the barbarian; they must exchange civilities with him; they must no longer roar out to him to "tremble and obey." With a bad grace, a supercilious manner and a lordly condescension they entered upon their new relation. Alas for them; the drubbing had not come home to them. Had it done so they might have been longer spared another war. They, and the literati behind them, fell back on their reserves of haughtiness and conceit. Their reserves were the accumulations of generations of arrogant predecessors. Their assumptions of superiority continued to be unbearable. They were certain to get them into trouble again some day. At bottom lay an undecided question of relative manhood. "I am as good as you are any day," was the sentiment of the foreign official. "I am better than you are every day," was the sentiment of the native official. If the latter could have kept his opinion to himself



he could have got along, but he was too insolent, and he would show it. So in time they would be at it again. Meanwhile they exchanged despatches and then gave salutes and the very best wishes for each other's welfare. Trade went on briskly, tea and silks went out and opium and silver came in. And, on great occasions, vociferous rounds of fire-crackers emphasized the mutual satisfaction and gave assurance of eternal friendship—so to speak—as it were.

*Effect on the Missionary Movement.*

It was felt immediately; it was rousing and inspiring, both at home and abroad. Those interested felt that their long stored up prayers in the golden vials had been answered with voices and thunderings and an earthquake.

There was a flutter among the missionaries in "the Straits Settlements." There was an immediate call for passage tickets. *On to China!* No time was lost in pulling up stakes and breaking camp. Type and presses were packed and shipped for China, books were boxed and trunks were filled, furniture was sold off, or made ready for a new voyage; schools were dismissed and pupils were told that they would be re-opened in Hongkong or some of the treaty ports. In a short time the transfer, so far as was possible, was completed. Hongkong, Canton, Amoy, Fuhchau, Ningpo and Shanghai became missionary centres. The merchants were not in advance of the missionaries; the former looked for a good site for his splendid business houses, and the latter for a good place for his chapel. Some of the merchants and some of the Consuls, that were to be, did not like it, but there was no help for it. There was no reason why there should have been such a feeling unless it be that the missionaries were sure to be on the off-side from the merchants on the opium question. Apart from this both of them were to be the benefactors of China. The missionary has never lacked appreciation of the immeasurable benefits accruing to the native from foreign trade, and foreign intercourse, and foreign suggestions in all matters of national advancement. He has been outspoken and persistent in so expressing himself on all proper occasions, and so he has been in a most judicious and healthful way a pioneer of trade and commerce. The benefits which the missionary body have conferred in this way have not been recognised as they deserve. Voice and pen and personal influence have a mighty aggregate to their credit. On the other hand, why should not the merchants and the Consuls and the diplomats appreciate those contributions to the general progress—(aside from his future heaven)—which the missionary brings? What is China's supreme need in this her hour of bewilderment and desolation? What do you say, one and all, and what do the Chinese say

from the highest to the lowest? *It is moral honesty!* And where is she to get it? Confucian ethics have utterly failed both in China and Japan. There is no backbone to them, no directive and stimulative power. The missionaries are laboring to remedy that very thing, though that is a subordinate end. You may not all take stock in missionary endeavor, but this we say without fear of successful challenge that a higher tone of character must come to Chinamen from Christian teaching, or it won't come at all. Name another possible source if you know it.

And so passed away the second period of the missionary movement from 1842 to 1860, a duration of 18 years. We summarise some of the results:—

(1). *The number of converts made was not large.*—At the beginning of the *Arrow* troubles there could not have been more than about 1200 in all China. Even that was a successful number when all the embarrassments and difficulties were taken into consideration. People who count heads, simply, in a missionary estimate come short in their reckoning. Preparatory work is indispensable to campaign success. The preparatory work needed in a new and raw field like China, where everything went in grooves and ruts; and old usages and old ideas had been crystallised into granite solidity by a hundred generations of pressure, was quite beyond what would be needed in a Western land. In this line very great results were achieved. The 18 years were none too much time for what had to be effected before the real grapple should begin.

(2). *Hospital work had to be carefully inaugurated, and that required time and wisdom and waiting.*—Medical missions have played, and are destined to play an important part in bringing people to a proper point of view. It is not an easy thing to get a good start. Something else is to be done than to administer pills, and deal out salts and senna, and yank out a molar, in order to make a hospital a useful missionary adjunct. It takes years for an old practitioner at home to secure a good standing. It is the doctor with an old weather-beaten sign, and not the youngster with a new gilt one that captures the sick man. Hospitals have to achieve a reputation as well as individual practitioners. Hospitals began early, and they worked their way slowly into the public confidence. Such men as Parker and Lockhart and Hobson—and we must name Kerr among the living, because of his long service; long may his lancet abide in strength—these men have won, not by medical skill alone, but by great wisdom and tact. They laid a foundation; many others are building upon it. China hospitals have an enviable name, and to-day a new one started has already a place in the public “good-will.”

(3). *Educational work had to make its initial movement.*—The place of education among mission agencies is a great question of itself. There have been many theories propounded; many experiments have been tried in order to adjust relations and proportions. Until there is something definite fixed in these departments, general progress will be unsettled. It seems to be the way of Providence that when His people have very diverse ideas to which they all cling tenaciously, that they should, successively, or perhaps one here and another there, have an opportunity of each planting his own preferred seed and reaping his own crop. They are to learn by experience, and comparative experience is always a convincing teacher. In His patience and goodness God waits for His people to learn, often by their follies and their failures, as to what is expedient and what is inexpedient. In this late day of ours the issues are by no means settled. The discussion still goes on, but a vast deal has been learned and a vast deal has been unlearned. The period now under consideration is distinguished perhaps as much by what has been unlearned as by anything else. Certain mistaken methods were abandoned or modified and the way prepared for something better. We are profiting by their experiences.

(4). *The earlier Bible translation had to be made and tested.*—The true proof-reading of a Scripture translation is not done simply by a scholar going over the text to see if the words are all written right and the sentences all duly in a good style. The real testing is when the book comes to be used by missionaries and converts reading for spiritual instruction and improvement. Often has it happened when the missionary is expounding that some one will ask, Is that what is meant? The answer is, Yes; and the rejoinder comes, Well, then, if that is the meaning, that is not the way to say it. Many of the most important changes made in subsequent revisions have been suggested in this way. Years of time were required for work of that kind. Consummation is not yet reached, and yet all that prelude was an indispensable prerequisite to the more satisfactory achievements of to-day. Names of plants, names of animals, specific terms, and the immense list of proper names of persons and places required a deal of consultation and comparison before something of unity could be reached and thus the way be opened for the extensive dissemination of the Word of God in a way that would not involve confusion and seeming contravention. Of far greater importance is the fixing of the significance of doctrinal terms. The Christian ideas, as contained in New Testament designations, do not exist in Chinese theology, to call it by that name. Such terms have to be used as the thought and language of the people afford. Christian wine has to be served in a heathen cup. Accordingly, explana-

tions have to be appended. It must be carefully expounded that all such terms as Holy, Repentance, Faith, Atonement, Justification, Sanctification, Sin, Ransom, Regeneration, Spirit, God, and a multitude of others, as used in our Christian nomenclature, are to have a new significance attached to them. A series of amended definitions is indispensable. A moment's thought will show that many years' time is required for the successful achievement of a Christianized etymology, and also that evangelistic work on any vast scale is hardly to be expected until it is achieved.

(5). *In the introduction of a new religion, like Christianity, there are various threshold topics that must be met and disposed of before the young Christian Church can advance with sympathetic purpose, and without distraction.*—Among these are such as, conversions of men with two wives; marriages with heathen; divorces for unscriptural reasons; eating of meats offered to idols; participation in family sacrifices; contributions to heathen festivals, made, of course, usually under pressure; relations to government; relations to the foreign missionaries and vice-versa. Specification must be omitted; but it will be seen these issues must be met and disposed of in the earlier stage of mission experience. So time is needed for that also.

(6). *And, once more, but without entering into the subject, time must be allowed for the missionary and the Chinaman to look each other in the face, long and well, in order that each may somewhat get the measure of the other.*—It is not merely what we think of him with his bag trousers, his long gown, his fan, or his bow-legs and his bamboo hat, but also what he thinks of us with our sandy hair, our tight pantaloons, and our coats cut away in front—"to save expense" perhaps. He wants to know who we are, and what we are, and what we are here for. The story that we have come from a purely benevolent impulse he laughs to scorn at first. He does not believe in the existence of such a thing as disinterested benevolence. His mandarins have none of it. Asseveration is of no use. The missionary must achieve a reputation before they will believe him. He must live out his profession. Seeing is believing. The missionary is now in for it. In order to acquire a reputation he has to serve as long as Jacob did for his wife; one or both of them. Time spent in those open ports by the earlier missionaries was an investment of the constituents of character and reputation, the "good will" of which has come down to us.

#### *The Situation in 1857.*

*The Missionary Situation.*—The missionaries had passed through the second stage of their experience. They were now vastly better equipped with materials for missionary warfare. They had acquired

a knowledge of the people in their own country. They had also the beginning of a native force to help them. Meanwhile there was a plethora of them in the open ports. They wanted to break out as they once wanted to break in. Again prayers became specific and fervent. Some will laugh and ask, What had the prayer to do with what followed? Never mind. Let every man have his own opinion. Certain it is that the missionaries prayed, and certain results came about. The Lord will shave again "with a hired razor."

*The Political Situation.*—It was getting to be as bad as it could be. Mandarin arrogance, mandarin conceit, mandarin insolence, mandarin exactions, mandarin obstructiveness were going to seed, and a crop of thorns and thistles was soon to be reaped. When a pile is ready for ignition, it takes only a match to start a conflagration. An insignificant lorchia this time furnished the occasion; "the Arrow war" was now in the offing.

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### *Mencius on Human Nature.*

BY REV. JOHN MACINTYRE.

(Concluded from p. 130, March No.)

10. In one simile of the forest we have human nature at its lowest. Mencius now boldly gives us another possible view. He bounds from the depth to the highest height. He says: I have certain preferences in the matter of diet, and in regard to these I follow my strongest liking, when I have the free choice. So I am conscious of similar preferences as between the choice of life and the choice of virtue. It is usually supposed there is no stronger passion than the love of life, yet I feel I could freely choose death rather than part with virtue. Now these are the workings of the human nature which I hold in common with all men. If this be in me it is because it is common to man. It is a part of the endowment of our moral nature. All men have it in them, though all men do not show it. But it has various lesser manifestations. In the form of self-respect you see it illustrated in the beggar who will die rather than accept the solicited alms if given with insolent air or cast contemptuously at his feet. And if a beggar can refuse at times the very means of life, what is to hinder the well-to-do from refusing the unrighteous bribe? Therefore we have this as our birthright that we know virtue to be supreme. Where we do not act accordingly, it is because we have lost our proper nature. 是故所欲有甚於生者所惡有甚於死者非獨賢者有是心也人皆有之。

11. For "benevolence is man's mind, and righteousness is man's path," adds Mencius. 仁人心也義人路也. To be human we must have the principle of love in us, exercising itself towards all; and our path is marked out for us and unmistakable when we fulfill in love the various duties which arise from the relationships of life. But if we neglect the path, and do not walk in it, if we lose our mind, and do not seek it again! For such Mencius has the scornful word: 'Their fowls and dogs go lost, and they know to seek them again, but the lost mind they do not know to seek.'

12. And now we have an aphorism which startles us as we reflect on the present style of education in China: "The great end of learning is nothing else but to seek for the lost mind." 學問之道無他求其放心而已矣.

To Mencius every teacher is a preacher of doctrine, and every school a nursery of virtue. We know as a fact this was the style of Confucius' teaching. He gave his pupil a truth, and once the learner could live it, he might come to the teacher for increase of knowledge. And here Mencius gives us the fundamental principle of all study. It is not to lose our child's heart, 不失其赤子之心 as he says elsewhere, or, as here, to seek our lost mind, 求其放心. We have sinned away our Heaven-given nature, and he would have us revert to the innocence of childhood. We are not to judge him here as in conflict with revealed truth, but as simply ignorant of it. He speaks here in the language of all the ages, and which we, as Christians, are allowed to retain when we speak of the 'innocence of childhood.' Our Saviour Himself was not afraid of misleading us when He said: Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of Heaven. Where we feel the defect of Mencius' teaching is rather in the connection between *means* and end—the want of that spirit of holiness creating all things new, which Old and New Testament so emphatically proclaim. By what process of learning, say, would the men of Mencius' generation, the men he scorned for their littleness, the men he loved to lacerate with his tongue, by what style of learning would such men recover their child's heart? By hearing the deeds of the hero-sages of antiquity? By sitting at the feet of Mencius to hear him laud that greatest sage, of whom he boasted the world had never seen his equal? Still, with our Christian knowledge of means to end read into it, here is a great truth for the scientists, even of the nineteenth century. The great end of learning is nothing else but to seek for the lost mind.

13. But, as above said, men know only to seek their lost fowls and dogs. And here follows another severe touch of sarcasm. Men are not concerned about their moral nature, no matter how it may



vary from the standard. But let them have a crooked finger, and because they are thus different from other men, and may be remarked upon, they will traverse the breadth of the land on the chance to get it straightened. Fools, he reckons them, who cannot distinguish between great and little. 此之謂不知類也. Wise to find out the laws of things, skilled in nourishing whatever is of use to them, they are ignorant and careless only where their best interests are concerned!

14. An offence altogether inexcusable. For Heaven has given us a certain principle of self-love for the protection and nourishment of our complex being. There is no part of ourselves we do not love, and no part therefore which we should not instinctively nourish. Shall we nourish the skin only? Or shall we not nourish our best being also? We are debarred from pleading ignorance; the great and the little of it are too manifest. If a man will but turn his thoughts within, he will draw from his own nature the sure distinction of his parts and the rules of their respective nourishment. 所以考其善不善者豈有他哉於己取之而已矣.

15. And this leads to a discussion on true greatness. Who is the great man? He who nourishes that which is great in him. A forester will pay more attention to his more valuable timber. He is a danger to himself who nourishes a finger at the expense of his back and shoulders. And a man who merely knows to eat and drink—a mere pock-pudding—who does not despise him? To follow the dictates of the Heaven-born nature, therefore, is to be in the way of greatness. “He who nourishes the little belonging to him is a little man, and he who nourishes the great is a great man.” 養其小者爲小人養其大者爲大人.

16. And now a disciple asks: But how is this? How is it that men thus differ; some following the great in them and some the little? The answer gives us another illustration of his views on temptation (see No. 6). He distinguishes between the senses and the mind. The senses simply receive impressions, and are in danger of being overborne by external things, for the flesh draws to material things, and is drawn by them beyond the golden mean. But the mind judges of these impressions, and by analysing and knowing them, so to say, obtains command over them. Heaven, then, has given us these—the one to feel only, and in danger of being led to excess; the other to judge only, and set in us to command our feelings. If therefore this greater part have sway in us, the lesser will follow and not rule. As Legge puts it: Let a man first stand fast in the supremacy of the nobler part of his constitution, and the inferior part will not be able to take it from him. 先立乎其大者則其小者不能奪也.

17. This discussion leads to another severe touch of satire. Men know this true greatness; they have sufficient intelligence to see where it will serve their personal ends; and they strive after it as if apparently the very acme of their ambition. But it is with a view to use it as a mere barter token. And barter it for what? A mere name, the tinsel ornament of official rank. Mencius contrasts the two styles of nobility. The one is the nobility of Heaven—the possession of benevolence, righteousness, self-consecration, fidelity, with unwearied joy in these virtues. The other is the nobility of man. The men of antiquity, he says, sought Heaven's nobility, and that of man came with it. The men of this age seek the nobility of Heaven to gain through it the nobility of man, and having gained this they throw the other away. Must not the root of goodness perish in them! 既得人爵而棄其天爵則惑之甚者也終亦必亡而已矣.

18. Mencius has already spoken (No. 8) of the natural pleasure communicated by the practice of virtue. He now shows us virtue as its own all-sufficient reward. As if he should say: Ambition is in itself a landable thing. All men have in them the love of honour. And all men have in them that which should command honour, only they make no account of it. But the honour which man gives, man can take away. It is not worth aspiring after. There is an honour which satisfies the mind. There is a reward of ambition which leaves nothing to be desired. The odes give us a scene in which the king is feasting the members of his royal house. They laud him for his magnanimity in his treatment of them, and they praise him for the magnificence of the feast itself. "He has filled us with his wine, he has satiated us with his goodness." But think of being satiated, says Mencius, with benevolence and righteousness! He who is so is independent of the pleasures of such royal honours. He who has made his fame in this, desires not the elegant embroidered garments of men. Satiated with goodness—virtue is its own eternal reward. 詩云既醉以酒既飽以德言飽乎仁義也所以不願人之膏粱之味也令聞廣譽施於身所以不願人之文繡也.

19. And now we have a tribute to the power of this benevolence, love, charity, which may well astonish us as coming from a Chinese source. Love must conquer all. We must have absolute faith in it that there is nothing which it cannot subdue. In the words of the text: "Benevolence subdues its opposite just as water subdues fire." 仁之勝不仁也猶水勝火. We have some beautiful illustrations of this noble faith scattered up and down the writings of Mencius. It stamps him as a great prince among men. To be the intensely practical man he was,

dealing always with practical questions in a practical manner—one wonders somewhat at this faith in such an age; amid such surroundings a faith rising to the purest idealism. But he meant it just as he said it, as witness his words to the petty princelets of his day who irritated him by their aping of this benevolence. "Those who now-a-days practice benevolence do it as if with one cup of water they could save a whole waggon load of fuel which was on fire, and when the flames were not extinguished were to say that water cannot subdue fire." Love can acknowledge no half measures, and allows no doubt or unbelief. To put forth a little strength, indifferent to results, is to undermine the faith of others in it and to be a criminal in the sight of Truth. Indeed, where it is not believed in to the full, it must itself perish from the heart.

20. And this brings us to our last position: In all things we must aim at perfection. The five kinds of grain are the best of seeds, but if unripe they are not equal to the ripened fruit of less valuable varieties. So the value of benevolence depends entirely on its being brought to maturity. Therefore all who would attain must imitate the great archer, who always drew the bow to the full. They must imitate the master workman, whose whole work is squared by rule and compass. Perfect aim, and the bow drawn to the full strength, as often as we touch the bow. However familiar our handiwork—no rule of thumb, no plodding in the lines of habit, but the absolute pattern laid down for every move. In all things perfection.

The book ends abruptly. There is no appearance of drawing to a conclusion, no attempt at rounding off simply the words already rendered. 羿之教人射必至於殛學者亦必至於殛大匠誨人必以規矩學者亦必以規矩.

When all is said, the above does not fully represent Mencius on Human Nature. There are some powerful passages scattered throughout his works which would require a separate article for their adequate treatment. But if we have not misrepresented the author, there is a stirring voice here for the Chinese nation of to-day. To my mind Mencius could be made a great power for good, but it will be with us foreigners to apply his words. We again have our difficulty. We cannot overlook his defects, his ignorance of much which is familiar to us from childhood; and the tendency seems to me to grow stronger—to banish his books along with the whole body of the classics. That would be a losing battle. We would fail to banish them as a certain emperor failed to burn them. They are there in Providence. They contain the best teaching which God has given to China until we came with the fully revealed Truth of God. They have worked themselves into the Chinese mind, they constitute China. I maintain, therefore, that in kindness to

the Chinese (I waive the question of common sense) we ought to proceed from that which is near, that which they understand, that which they have been accustomed to swear by, and so advance into the mysteries of our new and perfect Truth. Certainly change the style of teaching in common schools. Away with the classics from these. We have just escaped the Latin night-mare—help the Chinese to escape the classical and give their bairns bread for a stone. But in preaching? I should be very sorry indeed to see Mencius under the ban.

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### *Missions to the Poorer Classes.*

BY REV. CHARLES LEAMAN, NANKIN.

TO the poor the Gospel is preached, is not to say it is for and to be preached to no other class. Strange to say, in the Old or New Testament it is not said: Unto the rich the Gospel is preached. On the contrary, there are many warnings to those who would be, and are rich, and to those who would favor the rich and the great. The cause of this attitude of the Scriptures is no doubt for the common-sense reason that in this world there is no danger that the rich and great will be neglected, yet it is certain, and we have abundant evidence among us nowadays, that the poor will be woefully neglected. If these missions to the poor is the tenor and command of the Scriptures, then of course missions to the poor should be the chief end and aim of our mission work.

The mission to the higher classes has been made prominent of late, and no doubt it will become more and more of notice as the necessary changes in the development of China stir the circle of the ruling classes. From the first of mission work in China there has been no neglect of the higher ruling classes. The first sermon in Nanking, as far as known, was preached over 50 years ago to the Governor-General over 60,000,000 of people, in his own office. The first translations were in the book style for the officials and literati. The first visits by many itinerants in going into new places were to the Yamëns.

I think it is a cause of devout gratitude that in the direct good providence of God over all our work we have not been permitted to carry out this mistaken theory of Gospel work among the heathen, and especially in China, but have been shut up by many and severe providences not to the rich and ruling classes or any other, but to the poorer classes alone

There is no denying the fact, after all these decades of work, but our Church is a poor Church, and from the poor and least influential of the people. This I take it as the wise direction and overruling of the most beneficent providence of God.

If our societies and missionaries could have done otherwise, these poor members of which our Churches are formed would have been largely if not entirely neglected, so natural is it and so human for us to fish for the big fish and despise the little ones from the beginning. God has manifested His good providence to the Church in overruling all mistaken theories and efforts for the accomplishment of these beneficent saving ends to the poor.

So by God's good hand upon us I think it is one of the glories of our Protestant missions in China that our work has been to all classes; none have been neglected—the Emperor, the ruler, the student, the elder, the business man, the workman, the worshipper of idols, the outcast, the blind, the deaf, the dumb, the insane, the sick, the leper, the starving, the opium eater, the drunkard, the prisoner, the soldier, the dying, have all been privileged to hear the Gospel, and even the dead have often found only the missionary to care for his dead body. This is no doubt Gospel missionary work in its extent to all classes.

Regardless of our wisdom and the aims of our efforts to either high or low, God has brought it about that our Church, raised up in China, is from the best out of all these different classes, so that of our Church the saying is true: "Not many wise men after the flesh, not many mighty, not many noble are called." So we can only say with our Master: "Even so Father, for so it seemed good in Thy sight."

But we are still in danger, and henceforth the temptations will be greater to leave the poor and better classes for the rich, the noble, the mighty. No greater calamity could fall on our work than that this dangerous human tendency to invite and cater to the rich and noble and say to him, Sit up in the place of honor, and to the poor, Sit here under my foot-stool, should prevail. To neglect the millions of God's poor and downtrodden and waste the gifts of the poor at home on the few rich and noble in China! may we be saved such a perversion of the Gospel of the Son of God, who for our sakes became poor. The poor are the most numerous and needy, the most worthy and best prepared for the Gospel. They receive it most readily, as a test of 100 years' work has shown, as, practically, they are thus far the only ones who have received Christ so freely offered in the Gospel. Plainly our mission should be to and for and among these. All our efforts should practically be bent towards these, so that as a main characteristic

of our work it might be said as of the Master's, "To the poor the Gospel is preached."

The great and growing task before all our rapidly increasing body of missionaries is how to feed and save the untold masses that swarm in all valleys and hill-sides. How can they be made to hear? How given the Word of God in their own tongue, and shepherded and organized in well instructed, self-governing, self-propagating, self-supporting Churches? I for one am sorry this cry for work to the higher classes receives so much prominence. What we need to accomplish the task stated above, is work for the lower classes, it is mining underground, tunneling, it is work among the masses. China has never yet aimed her reform to the benefit and education and amelioration of her downtrodden millions, and, until she does, the few nobles sitting educated and living sumptuously in places of honor and power, can never bring China to the grade of even a second rate civilized power.

She must have a regenerated, and educated, and civilized, and, above all, a Christianized mass before she can cope with the Christian powers or defend her borders from invasion, or establish internal government, or advance in the onward march of the nations.

This reviving and transforming of these masses is at present left entirely to missionaries. The Emperor, government, officials, or the foreign influence now working in China,—none of these care for the masses, or only to be their coolies and beasts of burden. So much more then does the Gospel charge come to us, "They would that we should remember the poor."

My plea, then, is not for the higher classes, but for the poor, the masses—the masses living and keeping a family on three or four dollars a month; that cannot read and know not their right hand from the left; that swarm in every place and mart you pass; these masses, forsaken and oppressed by one another and all in authority, that are never heard of or known by foreign philanthropy, except to be disregarded as beyond the helping hand of foreign humanity or governments; these masses, shut up and bound by Satan in chains forged by thousands of years of historic development and made hard and fast in stocks of government, social order, customs, ignorance, superstitions, vices, imbecility and crime, and a compacted, concentrated mass of rebellion against God, their own best interests, and all human progress. It is a mission to these that is needed, and a call to us to no more waste our efforts on the top scum of all this putrefying mass. I would plead with all, that we, with the purest and most effective Gospel evangel, endeavor by all means to transform, by instilling into the whole mass the principle of life, the Gospel leaven which will without undue delay leaven the whole lump.



This we can do, and from the present on our opportunities will increase more and more, and we will be successful in proportion as our efforts and aims are removed from all appearance of the neglect of the multitudes, who are worse than having no shepherds, as such as they have, rule them with force and with cruelty and feed themselves and feed not the masses.

The one necessary instrument to do this work of teaching and transforming the masses is the Bible in a colloquial and easy reading form, so that everyone can in his own tongue, for himself, read the very Words of God. Without this we cannot well work for the masses, and our work will never be completed until this book is in their hands. The greatest obstacle to this end is evidently the Wên-li style of writing. The multitudes of China have never learned it and never can. In our work it has a limited use, but the sooner we can reach a point to do away with it the better. In mandarin districts there is no necessity of using it now, and the more the mandarin is used and the less of Wên-li, the better.

It is a great hindrance because of the impossibility of the masses to learn and use it. Its greatest hindrance to our work is perhaps in debarring China from any advance. It ties her back to the ancients and to the worthless and corrupt thought, customs, superstitions and idolatries of the past. If China wishes to leave the past, and educate and advance the interests of the people, she must give up all the dead and impracticable language of the books.

But how give the masses books in their own tongue? Simply by use of their colloquial. To teach and educate them this is simply indispensable. If the masses have never been able to use the dead book style, how will they ever learn a foreign tongue, English or other? But to use their colloquial has been abundantly tried in our work and has been found successful above the best hopes of the most sanguine.

There is no doubt that as a general far reaching colloquial the mandarin is the best, yet the whole of China cannot use it. The untold millions of peasants from Soochow to Canton will not be able to have a Bible for generations if in mandarin. To teach every man in his own tongue demands various local dialects, of which the mandarin is the largest district. We only hinder and not help our work for the masses by trying to teach all with one style or book.

These different districts or dialects should be made as few as possible, but a good mandarin style should be made the most of and should be introduced wherever practicable, even in such dialects as Ningpo.

But not only must the colloquial be used as in preaching, but also in books and in works for the masses this must be written in letters that are easily learned. It is plain that character style of writing is

impracticable for the masses. They have not time to master the character, even when they are desirous and diligent to learn it. This has been abundantly shown in our now long experience in the use of colloquial in character. It is impossible to instruct the masses and give them an easily learned and read Bible in the character.

Here we are up against the great difficulty in the Christianizing and teaching the masses, and so Dr. Faber has well said: "It will be more and more evident that the Chinese writing is the strongest hindrance to the thorough scientific education of Chinese youth. This writing is very good when there is little or nothing more to learn. But if everything is dependent on a thorough and real education, then writing must become subordinate to those main interests, and the simplest form of writing is the best." Again he says: "Now this form of writing (in characters) forms the greatest barrier to intellectual progress."

The simplest and most practicable writing is no doubt the Romanized, which admits easily of transliterations from the English and other tongues, so that in this way by use of the Roman letters the Chinese language could be developed from the English and foreign tongues and become more and more an instrument of education. So we agree with the editor of *Daily News* of Shanghai in a late issue, that China must give up her present system of examinations, also the use of Wên-li, and use the mandarin and a Romanization of it in a general and proper educational system before she can catch up with or stand among the European peoples.

The Romanized colloquial has been successfully tried, and notably in Ningpo and Amoy. In mandarin it could be used with still greater and wider success, as the mandarin is and will become more and more the language of the whole of China. If all in the mandarin districts would unite in a system of spelling for general use among the natives, so that books could be published of the largest general use possible, and all unite in introducing it into all schools and work as far as possible, then it would be only a question of time when Romanized books would be sufficient for our evangelistic work among the masses and would be a potent and indispensable instrument in their education.

Without united effort the *printing* of books is a difficult matter; the simple Romanizing of the books we have is so simple as to be no obstacle. But if we unite on a system and books the various Bible societies will give us the whole Bible, and other societies and other ways will help to a Christian and educational literature as they are needed.

Already, by the kindness of a warm friend of the cause of Romanization, a Primer in a general system of Romanization in the

Peking and Nanking dialects has been published at the Mission Press, Shanghai, and if there is a demand for this and other books in the Romanized they will be provided as needed. I would suggest, and here request that all friends of this good cause, and those interested in a mandarin Romanized literature in a general system, and uniformly adopted, communicate their views briefly to the undersigned at Nanking. All such notes of suggestion or criticism, or books needed, or encouragement, will be thankfully received and carefully noted, and if responses should be required they will be cheerfully given.

It is hoped there is a general and growing feeling in regard to the use and necessity of the Romanized in our mandarin districts, as well as in the southern districts, as the above quotations indicate. And as the editor of the *Daily News*, in October 29th issue, says: "We believe China will have little chance of catching up with European peoples until some lucky genius shall have hit upon a Romanized system of transliteration equal to her requirements and acceptable to her scholars. Given that also, we see no limit to her advance in knowledge."

We believe that out of the several systems of Romanization now used in the mandarin districts, a simple practicable system for native use can easily be suggested by our already appointed Romanized Committee, and by the united acceptance and use of their suggestions as to the system this great boon to the masses of China will be secured.

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## Educational Department.

REV. JOHN C. FERGUSON, *Editor*.

Published in the interests of the "Educational Association of China."

### *The Berlin Foundling House in Hongkong.*

BY REV. J. W. DAVIS, D.D.

IN the early part of 1898 my duties as a member of the Bible Revision Committee took me to Hongkong and kept me there six weeks. Christian kindness, and sympathy in my work, moved the Superintendent and teachers in the Berlin Foundling House to receive me into the institution and provide a lodging place during my stay in Hongkong. I had abundant opportunities for studying the way in which their work is conducted, and propose to give a general account of it.

## HISTORY AND SOURCES OF SUPPORT.

About fifty years ago the well-known German missionary, Gutzlaff, while on a visit to his native land, spoke of the widespread evil of infanticide in China. An earnest godly man in Berlin, Pastor Knack, heard, was moved, and acted. A committee of ladies was formed, and the Berlin Foundling House was established in Hongkong. The beloved and honored founder of the institution has gone to his reward, but his mantle and a double portion of his spirit has fallen upon his son, the present Pastor Knack, who is a cordial active friend to the Berlin Committee of ladies, who, by praying and working, raise annually some thousands of dollars to be used in supporting the Foundling House.

## BUILDING SITE, AND GROUNDS.

The commodious and well-planned building stands on the upper end of a large lot which slopes down from one street to another. From the verandahs one has a wide view of the beautiful harbor, always full of ships; and the mountains, by which the bay is shut in, are always in sight. The lower end of the lot is laid out in walks and is full of grass and shrubbery. Hongkong is a British colony; the streets are kept in good repair; drainage is carefully looked after; and the water-works furnish an unfailing supply of water, which is used without stint to keep the Berlin Foundling House always in a clean wholesome condition.

## THE PRESENT CORPS OF TEACHERS.

Rev. T. Kriele and his wife are the general managers, the "Housefather and Housemother." They have recently come to China; are young, energetic, kind-hearted, and prudent. In addition to his duties in the Foundling House, Mr. Kriele has to act as pastor to the Germans in Hongkong; to preach every Sunday in German in the chapel built on the Foundling House premises; to preach occasionally on board German war vessels; and keep in touch with the Berlin Committee. He is also called upon to do much general agency work on behalf of German missionaries living on the mainland. He and Mrs. Kriele are kept very busy. They meet these calls for work bravely and cheerfully.

There are four ladies who do the work of teaching and training the girls. Miss Susse has been in Hongkong thirty years, Miss Borbein and Miss Grotefend ten or twelve years, and Miss Blindow two years.

## GERMAN THOROUGHNESS.

The character of the work done may be summed up in one word—thoroughness. The duties of all in the house are clearly

arranged, and there is no shirking. They rise at half-past five o'clock. On the principle of division of labor, the work of cleaning the house, and dressing and feeding the little children, is apportioned among the older girls. They finish these labors before eight o'clock, and then go to morning prayers. After this they are taught in classes arranged according to a carefully considered plan. The German ladies teach in person. They have native helpers who also teach. And when the Superintendent of Chinese schools, an officer appointed by the Hongkong colonial government, comes to examine the girls in the Berlin Foundling House, he praises the diligence of both teachers and pupils. While I was there a Chinaman, Mr. Wong, came with his wife, and was conducted through the institution. He noticed the maps on the walls of the school-room, particularly the map of Canton province. He questioned the girls, and was amazed to see how well they had been taught. He was greatly pleased to see these German ladies giving their lives to this work, doing it in person, and just before leaving gave them two hundred dollars to meet current expenses. The pupils are thoroughly taught to sing; have daily drilling in vocal music. The singing on Sabbath in Church is remarkably fine. They are taught the homely duties of cooking and washing, all under the personal supervision of the German ladies.

#### BAPTISMAL SERVICE.

One Sunday I saw two infants baptized. They were clothed in plain white dresses and presented by two of the German ladies, each holding her little charge tenderly in her arms. The pupils were all present. The prayers were offered, the names given, the water applied to the little heads, and the blessing of the triune God invoked. The scene was rendered all the more interesting by the fact that there was in the congregation one of the former pupils. She is now married, and she had her children with her. She is a good woman, useful in the home, in society, in the Church. Twenty-five years ago she was brought to the Foundling House a helpless babe, like those whose baptism she now witnesses.

#### EXAMINING THE BRIDAL OUTFITS.

One evening I noticed a large number of teachers and girls standing in the broad hall busily engaged in examining the bridal outfits of two of the older girls who are to be married soon. It was a bright merry scene; everybody in a good humour. In China parents attend to the betrothal and marriage of their daughters. The teachers in the Foundling House are, for all purposes, the parents of their pupils. They receive proposals from young men,

accept those that they consider eligible, take in hand the money paid over by the bridegroom, carefully buy the bridal outfits, and give a Chinese wedding feast on the day in which the young couple are married in the chapel by a Christian ceremony. The amount spent varies somewhat; in these cases it was about twenty-five gold dollars for each bride. The articles bought were carefully selected, and long experience and the goodwill of Chinese shopkeepers, enabled Miss Borbein to lay out the money to the best advantage. Everything was inspected with eager interest. The feminine mind delights in details, and every shoe and robe and hair-pin, every tray and cup and tea-pot and wash-basin was duly examined and admired. At the wedding feast I met the two bridegrooms, Chinese preachers both of them. One is in the Northern Presbyterian Mission, the other in the American Congregational Mission. Many of the girls marry preachers. Not a few are found in the homes of business men. Some go to be wives of farmers. They are found in Hongkong, on the mainland of China, in Australia, in the Sandwich Islands. The influence of the Foundling House is far-reaching indeed.

#### DISCIPLINED IN LOVE.

Strict discipline is always maintained, but there is no harshness shown in enforcing the rules. The children are made to feel that the teachers have at the same time firm hands and kind hearts. Of the sixty girls in the house many are very small. They seemed to expect me to be kind to them, and while they could not understand the Chinese dialect that I speak they would put out their little hands for me to shake when I met them in the hall. They are taught to play children's games, and it is a pleasure to see them stand in a large circle hand in hand singing while some of their number are in the middle of the ring chasing one another and clapping their hands as they go through with their sports. Germans make much of birthdays. And when the birthday of one of the little ones occurs she is reminded of it by having special notice taken of her. She is taken to the prayers held in German, held in the lap of one of the teachers, who, after prayers, come and shake her hand and make her say how old she is, and by special kindness and caresses and little presents make the day bright and happy.

#### THE LITTLE GIRL WHO SAT FOR HER PORTRAIT.

The effect of the discipline of the school was shown one day by a little tot five or six years old, who was told to stand at a certain place with a fan in one hand and a doll in the other while



a German artist, who in his travels visited Hongkong, drew her picture. After a long half hour Herr Obst, the kind-hearted painter, said: "This child must be tired; tell her to go and play a while and come again to her place." The words were put into Chinese by one of the teachers, and the fan and doll laid aside, and all had a little rest. Long before the painter himself was ready to begin again, the obedient well-trained little girl, all of her own accord, went and gathered up her fan and doll, and planting herself in the original position, facing the empty chair of Herr Obst, stood patiently waiting for him to appear.

#### COLLECTING BITS OF CHINAWARE.

Most of the girls in the Foundling House come from the mainland, and are sent to Hongkong by German missionaries laboring in Canton province. They are carefully examined by a missionary physician, and are not received without his recommendation. In most cases the parents are known. In some instances children are found that have been cast away, left to die on the ground or to be torn in pieces by the village dogs. There are about thirty foundlings put out to be nursed by women who are carefully looked after. The pay received by each wet-nurse is about one gold dollar a month. Most of the infants in the hands of nurses are at Fatshan, a city near Canton. Once in two weeks each nurse brings her little charge to be examined. In special cases they are examined more frequently. Sometimes the baby is seen daily. The number of foundlings received annually varies from twenty to thirty. The death-rate is much less than is the case in the Roman Catholic foundling asylums in Hongkong and Shanghai. In spite of care and caution some die early. Some are weak from birth, and are thrown away, because they seem puny. Others that are strong enough when born cannot survive the exposure and neglect through which they pass during the first day or two of their lives. The number received since the beginning of the institution is about six hundred. They are fully two years old when they come to live in the Foundling House. As a rule the nurses are kind to them. It is to their interest to do so. There are mother hearts in China as in all the world. Those who know say that in cases where the mother is at first willing to have her new-born babe killed the child is safe if it is kept twenty-four hours. The foster-mothers of the foundlings often come to really love the little ones that they nurse for so many months. And the babies generally cry a great deal when first brought to live in the Foundling House, notwithstanding the fact that good Pastor Kriele buys tinned milk by the case, and Misses Borbein and Blindow, who have charge of the wee ones, use it freely.

## IS INFANTICIDE COMMON IN CHINA?

The family institution is highly honored among the Chinese. Confucius taught that no man is so unfilial as he who has no son. As a rule the upper and the middle classes are kind to their children. They wish to have posterity who will care for their graves and worship their spirits, offering food and drink before the little wooden tablets on which their names are inscribed. All that is true. It is equally true that among the poorer people infanticide is very common. In the west of China the globe-girdling cyclists—Fraser, Lunn and Lowe—saw at the foot of the walls of a city that they passed through, heaps of corruption, where the people threw away their children. "Sometimes a dog would be seen gnawing the arm of a child not yet dead." In Chao-chow-fu, Canton province, the evil was so great that a basket was hung upon the face of the city wall under a rude mat roof, and the poor people often take their new-born babes and put them into the basket, to be removed by the messengers of the Roman Catholic and the Buddhist foundling houses, who examine the place at stated intervals. In Swatow a missionary lady was one day talking to a company of a dozen women. She asked, "Have any of you ever killed your children?" One woman significantly put up three fingers; another, two fingers; another, four fingers. A German missionary hearing this statement quietly remarked, "One woman acknowledged to me that she had killed seven of hers." One woman in Swatow was asked, "How were the children killed." She silently placed her hand over her mouth and nose to indicate the fact that the infants were smothered. When reproved, the women say, "What is to be done? We cannot possibly provide food for them." One day I saw in the wide canal outside of the walls of Soochow a wee infant floating face upward in the water, dead of course. Another time I saw a man holding in his hand a woven rush bag. A crowd of people stood around him commending his conduct. The rush bag contained a little corpse which he had pulled out of the canal in Soochow; he was preparing to give it a decent burial. On another occasion I saw pasted on the wall of a tea-shop in Wukiang, a city twelve miles south of Soochow, a proclamation issued by the district magistrate exhorting the people not to kill their children. These instances could be easily multiplied.

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Mr. Moody keeps his place before the public as an evangelist chiefly because of the character of his preaching. He says: "The conviction deepens with the years that the old truth must be stated and restated in the plainest possible language. The people must understand that a penalty is attached to the violation of the law of God. We do not want a Gospel of mere sentiment. The Ten Commandments came from the great heart of love. The sermon on the mount did not blot out the decalogue."—*Christian Observer*, Louisville.

*Notes and Items.*

THE Report of Mr. D. Willard Lyon of his work in connection with the local Y. M. C. A. at Tientsin, shows that great progress has been made. We give herewith a short extract full of interesting facts :—

"In reviewing the year that has passed, our first feelings are those of gratitude; gratitude to God for putting it into the hearts of some of His servants to provide the magnificent equipment  
*Tientsin*  
*Y. M. C. A.* which it is ours to improve and enjoy. The young men of Tientsin and all their friends will not soon forget the unselfish generosity which prompted Mrs. Taylor to give so liberally of her means to the meeting of this great need in our midst, namely, of providing a shelter and moral stimulus to the many English-speaking Chinese and other young men of Tientsin. Second only to her, there is another life whose noble and self-sacrificing deeds have enshrined him in the hearts of our members and friends. Punctual to the point of personal inconvenience in the attendance upon all the duties devolving upon him as the former President of this institution, unostentatiously liberal in advancing the financial interests of the work, and taking a personal interest in every member of the Association with whom he came into contact, he has left an enduring monument to his manly character. One large beneficence of his has never yet been made public, for the simple reason that the donor modestly requested that it be kept secret, at least as long as he was with us. But the time has now come to announce it to all. On the 5th of June, at the close of the inspiring Dedictory Service, Mr. Cousins told me that he and his wife would count it a privilege to be permitted to present to the Association the plot of land immediately at the rear of the Association property, containing nearly six *mow* of land, for which the Association was at that time seeking to negotiate a loan in order to be able to purchase. In sending me the deeds a few days later, Mr. Cousins spoke of this as a "parting gift" from Mrs. Cousins and himself. I feel sure that those before me to-day will unite in sending a truly heartfelt vote of thanks to our first and honored President, the George Washington of the Young Men's Christian Association of Tientsin, and to his equally large-hearted and lovable wife,—Mr. and Mrs. Edmund Cousins, of Wellington, New Zealand.

In the work of the Association there has been much to encourage, and on the whole more interest is manifested in the meetings than was true a year ago. One grave difficulty with which we have had to contend has been the strictness of the rules—wisely strict—in some of the colleges of Tientsin. It is practically impossible during session to secure a general meeting of students from the different colleges, except on holidays. This has made a lecture course impracticable save in the two vacations.

The most discouraging feature in the work has been the fact that your General Secretary has been obliged to divide his energies. The

Tientsin Association is to be congratulated on the assurance which has come from the American International Committee of Young Men's Christian Associations, that within a very few months (probably in April next) another man will be sent out to devote his entire energies to the work of this Association. At that time it will be the very great pleasure of your present General Secretary to resign his post to the one whose coming has already been made welcome by vote of your Board of Directors, and who will be in a position to render a vastly more efficient service to you than he who now so imperfectly fills the Secretaryship.

Another subject for congratulation at this point is the fact that our Presidential chair is to be filled by one who so thoroughly sympathizes with young men—being still a young man himself—and one who knows how to enjoy and make the best use of the physical powers God has given him, and is in every way so well fitted to be our official leader and representative.

The future is bright with hope. Let every member realize that the success of this Association depends in large measure upon his undivided interest in it. Good equipment and efficient leadership will do much to advance the interests of the organization, but these will all be in vain unless the members themselves are willing to co-operate to the point of personal sacrifice in making it the most useful organization possible in its position. The opportunity is a large one, but it will require a strong and united endeavour to seize and hold it."

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The geographies which are usually taught in the English-teaching schools in China naturally devote a great deal of space to *The Geography of the Chinese Empire*—the description of the country in which they are printed and outside of this only describe in detail the countries of Europe and America. Chinese youths who study English find it burdensome to be obliged to know so many things about other countries which will never be of use to them while they have no opportunity to learn about their own great empire. With a view to giving in the English language a description of China which would be useful for class-room instruction one of the teachers of St. John's College, Mr. P. N. Tsi, has prepared "The Geography of the Chinese Empire,"\* making a book of nearly 100 pages printed clearly on good foreign paper and bound in stiff paper covers. The object of publishing this book is stated in an introductory note by F. L. H. P. to be in the hope that "it may prove useful to the numerous schools in China where geography is taught in the English language, and also may be of service to others wishing to gain in a handy form information in regard to this part of the world." After a few general remarks on the empire as a whole, lessons follow giving a "historical description of China," ex-

\* Printed by Kelly & Walsh, Shanghai and Hongkong.

plaining the "Religions of China," "the Sages of China," "Manners and Customs," etc., etc. In Lesson XI, which treats of "Religions in China," only Confucianism, Buddhism and Taoism are mentioned, while a separate chapter is devoted to "Religion in China," under which Roman Catholic and Protestant missions are grouped with Mohammedanism, Ancestral Worship and Fêng-shui. This is apt to impress the reader of the book in a new and peculiar way, and we can see no reason for the classification; for the common division of the "Three Religions" is not recognized by the State Religion as justifiable. Although the note is made in the Preface that "in the spelling of the names of places Bretschneider's Map of China has been followed, and in the spelling of the names of the Emperors Wade's system has been adopted," yet many deviations have been made from this rule which tend to mar the usefulness of the book. On page 11 the Prince of Ch'in is called Chao instead of Chwang (莊); on page 12 the founder of the Later Han dynasty is called Liu-pa, while on page 97 the same person is spoken of as Liu-bay; on page 13 趙 is written Cho instead of Chao; on page 9 the mythical founder of China is spoken of as Fu-hsi, while on page 43 it is spelled Fohi; on page 48 the Tangyang Lake is expressed by 碩項, while toward the end of the book, on page 83, we find the attempt at Romanization abandoned and a free translation given of the names of the lakes in Hupei, as, Ox Lake, Millet Lake, Cow Lake, and Red Horse Lake. This carelessness is apt to confuse a student or general reader. There are also several inaccuracies such as on page 21; in speaking of Mohammedanism it says: "A large part of the followers of Mohammedanism in China are found among the Nanking people." This totally disregards the millions in Kansuh and the other north-western provinces who are followers of Mohammed. On page 57 it is stated that "in Nanking the Imperial (is not Triennial meant?) examination of the three provinces—Kiangsu, Anhui and Kiangsi—is held." This is inaccurate, because Kiangsi has a separate examination of its own. On the same page the name of the Porcelain Tower is given as Pao-guan-tah 保安 instead of 保恩. On page 58 King-shan is spoken of as an island, but it has not been an island for more than thirty years. Many other such instances might be given, of inaccuracy both as to facts and methods of stating them, but these are sufficient. The object in calling attention to these mistakes is to mention the fact that the work of amateur translators needs to be carefully supervised if it is to be considered accurate. The large map of China which is folded in front of the first page is not clear, and is much inferior to that published by the *N.-C. Daily News* in its Desk Hong List. The purpose which induced Mr. Tsü to publish this book has been a

laudable one, and we can only wish that he had taken more care in its preparation. The work is likely to have a large sale.

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The Educational Association has just published a new work on Map-drawing, which has been prepared by Mrs. A. P. Parker as the result of many years' teaching experience. The system *Mrs. Parker's Map-drawing*\* followed has been that of Apgar of New Jersey, U. S. A., and is based upon the triangular form. Straight lines are drawn so as to pass through important places and form triangles. These are combined in shapes which are easily remembered, and which combine to form a map. The system is one which readily appeals to young students, and is easily remembered. It is fully explained in Chinese, so that students at once understand how to use it. Maps of the continents are given, and also maps of China proper and of China and its dependencies. Almost no descriptions are given, and only a few of the most important names are written on the maps while the others are to be filled in. The maps are colored and very plain. In some instances, such as the name for London, uncommon characters have been used which make it necessary to pause for a moment to remember what name is meant, but this is hardly to be wondered at when all names are so frequently misused in current Chinese literature. On the whole Mrs. Parker has produced a very creditable book.

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Christian work among students in Australia is making rapid progress. Little more than a year ago, Mr. John R. Mott, Secretary of the World's Student Christian Federation, visited the Colonies and organized the Australasian Student Christian Union, which corresponds to the Young Men's Christian Association in the colleges of America. This union now embraces organizations in some thirty institutions of higher learning, including universities, theological, technical and mining colleges, and secondary schools. At the convention in Sydney, in January, there were delegates from Victoria, South Australia, New South Wales, Tasmania and New Zealand; and students from each colony took part in the discussion. The Hon. J. S. Larke, Commissioner from Canada, was one of the speakers. Bible study received emphasis through the presence of W. H. Sallmon, M.A., former Secretary of the Yale University Y. M. C. A., and Foreign Missions was given a prominent place in the program. It is

\* Presbyterian Mission Press. Price 30 cents a copy.



a significant fact that seventy of the students belong to the Student Volunteer Movement, and are preparing for service in the foreign field. Prominent men in Church and State have lent their assistance to the introduction of the work among students. Among the members of the Advisory Committee of the Christian Union, to render counsel in cases of special difficulty and as regards its general policy, are the Primate of Australia, the Chief Justice of South Australia, Bishop Julius, of New Zealand; Professor Andrew Harper, of Ormond College, author of Deuteronomy in the Expositor's Bible, and the Rev. W. H. Fitchett, editor of the *Australasian Review of Reviews*.—*N. Y. Independent*.

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The death of Mrs. C. W. Mateer, of Têngchow, Shantung, was mentioned among the Notices in the last number of this Journal, but the sad news did not reach us in time to be referred to in this Department; we cannot refrain, however, from expressing here the great loss to our educational work which her lamented death has brought. During the early years of the Têngchow College Mrs. Mateer had charge of all its interests during the long periods in the spring and fall when Dr. Mateer was accustomed to take extended itinerating trips to the country. She also taught classes and took charge of the food and clothing of the pupils, even while her husband was at home. Having no children of her own, she took these young men of the College into her heart as if they were her own sons. They all looked upon her as a real mother to them. During the last China New Year vacation one of her pupils, who is in an important government college, took a long trip from a distant city of another province for the especial purpose of seeing once again the face of his teacher-mother. She was respected and loved by the manly pupils of this vigorous College in a way such as it would have been impossible for many women to have been. The many friends of Dr. Mateer feel deep sympathy with him in the loss of his companion, who proved herself to be a real help-meet.

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The moral of many of the sad suicides that have lately occurred is that it is dangerous to carry over from day to day a balance of tire which will accumulate until suddenly, without warning, the breaking-point of the mind is reached. No man can draw in unlimited fashion upon his physical bank account without sooner or later paying the penalty. No man can live long in this rushing age unless he judiciously, in one way or another, recuperates his spent powers. Nowadays the medical experts are saying that worry kills, in a literal, physical sense.—*New York Observer*.

## Correspondence.

### THE MAY MEETINGS.

*To the Editor of*

"THE CHINESE RECORDER."

DEAR SIR: The Executive Committee of the Anti-opium League requests that throughout the provinces public meetings be held in the interests of this cause during the month of May. By the appointment of an Active Committee arrangements can easily be effected and speakers chosen. In some places the official class may become interested in the movement, and a meeting, largely attended by the gentry, may be held. In other places a theatre or public hall may be secured. At some of the ports public meetings for the foreign community may be held.

### *Organization.*

A form of the Constitution and By-laws in Chinese for Branch Leagues, has been printed, and will be furnished on application to the Secretary. Ningpo has a very efficient native organization. The Chinese, both Christian and non-Christian, respond readily to the call.

### *The Doctors.*

A series of questions prepared by a committee, of which Dr. Park is at the head, has been sent to every doctor in China. It is of great importance that each one answers promptly. These uniform papers will be tabulated and printed at an early day. Will our clerical friends ask their physician, "Have you written your paper on opium?"

### *Money.*

To print this pamphlet funds are needed. Will not some friend at each centre act as collector and

send the funds to Rev. G. L. Mason, care of 1 Seward Road, Shanghai?

HAMPDEN C. DUBOSE,  
*President A. O. L.*

### RECOMMENDATION.

We the undersigned missionaries of Hing-hua, in the Fuhkien province, having examined the Romanized Mandarin Primer published by the Society for the Diffusion of Christian Knowledge\* desire to congratulate said Society on this new departure in its work.

We are fully convinced of the truth of the following propositions, namely, That no nation can become intelligent and prosperous until it has at least one language that is read and understood by the people generally, and secondly, That no nation can reach this degree of enlightenment until it has adopted and acquired the use of an alphabet.

Native literary men on seeing this Primer at once expressed their conviction that the solution of the dialect difficulties in these southern provinces had been found. Some of these men are not connected with the Church, and have had but little intercourse with foreigners.

A teacher of the Mandarin language in our schools after using the above Primer but one day declared that his pupils (Chinese) had made more progress that day than they had ever made before in a month when using the ideograph or "character."

We therefore take the liberty to recommend the preparation and

\* The Primer referred to is written by Rev. Chas. Leaman, of Nanking, edited by and published at the expense of Pastor P. Kranz, not of the S. D. K. This slight misunderstanding does not alter the value of the above testimony.

publication of the following sets of books in Romanized Mandarin :—

1. The so-called Nature Readers now so largely used in Western schools.

2. Historical Readers with selections from the Bible and from the Chinese Classics.

3. A set of Science Primers.

4. The books already published by the Society in Wên-li.

THOMAS B. OWEN.

W. N. BREWSTER.

ELIZABETH F. BREWSTER.

PHEBE C. WELLS.

J. E. M. LEBENS.

MINNIE E. WILSON.

#### A WORD OF WARNING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Last year a school was opened in Ts'ing-kiang-p'u by the high officials, for the study of English and science, and all rejoiced that some of the teachers were Christians, hoping to see the Gospel of Jesus Christ lived and made known to the scholars—another avenue opened through the blessing of God to win souls to Him.

What are the facts in the case? Three of the teachers have attended missionary schools, one is opposed to Christianity and two are professing Christians. The latter have attended Church probably three times in five months. A special note was sent inviting them to service the Sunday beginning the week of prayer, and they attended the communion service in the afternoon and have not been seen at Church since, though there are two places of worship, one of their own denomination.

The Magistrate invited the foreigners to a feast; the three teachers were there. The foreigners declined wine and took tea, saying they belonged to the Jesus Church; the two Christians said nothing, and drank wine, and it seemed with

malicious delight that the official pressed them again and again to refill their cups.

If such be the fruit of our large educational work, done with so much effort and money, is it not effort and means wasted as far as the cause of Christ is concerned? Men like these have a golden opportunity to witness for Christ, and like Daniel of old, to hold to their principles; but when, though professing Christians, they never come near Church or have anything to do with missionaries, except to ask them about English, and their negative lives lead the native Christians to say that they are not sincere, the cause of Christ is *injured* by such followers, and He is wounded in the house of His friends.

When we see such evidences and others, should it not bring us to *reconsider* our system of *free* schooling, *free* books, *free* board and in some cases *free* clothing, whether it is conducive to make sincere Christians and break up this fearful parasitism so common among this people. The chances are that these two teachers have had so much done for them (if they're like the majority) that they naturally follow the dictates or wishes of those from whom they get their rice.

Again, let us consider (if we will continue to give these people their education) if it is right for men ordained to preach the Gospel of the Everlasting Jehovah, to devote their time to teaching these boarding-schools. This can be done by Christian teachers as well as by ordained men. By what command are we out here to-day? This. Go ye into all the world and preach the Gospel to every creature, teaching—what? geography, mathematics, science, etc.? No. But *teaching all things whatsoever I have commanded you*. This is the sacred charge, and in proportion as we emphasize science and worldly civilization in teaching, in such a proportion will our scholars be less spiritual.

Of course it is hard for Christians to go among their heathen countrymen and be cursed and told they are simpletons because they do not lie and cheat, etc., but this is one of the crosses that must be borne for Christ, and by bearing it in the right spirit and showing their sincerity in worshipping and serving the Lord Jesus, He will use this very testimony to save others.

There are so many millions in China that have not heard even that there is a Saviour that one begrudges every ordained man engaged in anything else but giving the Gospel message. Should, however, a school yearly turn out earnest, sincere Christian men, there will be numbers of witnesses instead of one, and hence the work be furthered. But should these natives not become ministers and aspire to be teachers only, absorbing all this Western learning for

their own benefit and not witnessing for Christ or leading consistent Christian lives, then it were better to stop this work and stick to the preaching of the Word. Some suggestions present themselves.

(1). Self-support in educational work, to give the scholar self-respect and independence.

(2). Educational work carried on by Christian teachers, that ordained men may be free to preach.

(3). Foreigners in recommending and helping graduates of missionary schools to get positions, should see that they are not hampered in their Christian lives.

(4). Pastors should keep up with their Church members and make them take letters with them and identify themselves with the Christians of the community to which they go.

OBSERVER.

## Our Book Table.

Mrs. Isabella Bird Bishop's "Korea and Her Neighbors,"\* published in New York by the F. H. Revell Co., and in London by John Murray, is a very handsome volume of over 460 pages, with excellent maps and illustrations from photographs taken by the author. It has an introduction by Sir Walter Hillier, late British Consul-General for Corea, paying a well deserved tribute to the singular success with which this accomplished traveller has executed a most difficult task. All other books on Corea were rendered obsolete by the late war and its results. This one will always have a place of its own as a record of many daring journeys by a trained and accurate observer, never misled by superficial appearances, and having no point to prove, no ax to grind. Merely as a record of travel it ranks with the best books of the year.

\* Will be on sale soon at the Presbyterian Mission Press.

*School Manual of Military Drill and Calisthenics*, compiled by Charles F. Gammon.

Physical culture, which plays such an important part in the training of every student in the home lands, is destined in the near future to hold an equally important position in the educational establishments now dotted over this empire.

Only a few years ago the average educated Chinese would have turned a deaf ear to any advocate of physical culture, but to-day it is far otherwise. He now, in a great measure, realizes the wisdom of the old motto, "*mens sana in corpore sano*," and knows full well that a man need not wear spectacles and have a crooked spine to be a scholar and gentleman. Hence near and far through the land are missionaries being asked to start classes in drill or gymnastics.

The above compact hand-book appears at a most opportune moment, and will be heartily welcomed by all teachers and others interested in the well being of the Chinese; for it is to be remembered that physical is second only to mental culture.

The book calls for little criticism, being mainly an adaptation of the U. S. army drill manual to school and colleges, together with valuable sections on physical, Indian Club and Dumb-bell exercises.

The skill of the practical instructor is shown in the many excellent notes; and sound advice on all points is given throughout the manual.

It is a matter of regret that the printing is so poor and also that several of the diagrams have been reproduced so badly as to be almost useless. The cuts illustrating "Individual Instruction," "Bayonet Exercise" and "Sword Exercise" are, however, distinct and vigorous, and will aid the novice considerably.

We can confidently recommend it as a thoroughly trustworthy guide to all who are desirous of teaching drill and calisthenics.

F. C. C.

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*A Life for Africa.* Rev. Adolphus Clemens Good, Ph.D. By Ellen C. Parsons, M.A., Editor of "Woman's Work for Woman." Fleming H. Revell Company, New York, Chicago, Toronto, 1897. Pp. 316. With two Appendices and a Map.

This is the story of the life-work of a Presbyterian missionary in Western Africa, from November, 1882, to December, 1894, stationed at first at Gaboon in the Mission of that name, and afterward much farther up the Coast at Batanga, and later in the Bulu country deep in the interior in a region where he seems to have been an explorer. Mr. Good appears in his life as a very winning personality, who becomes so adapted to his work that he cannot be spared from it. The book contains many graphic pictures of

African missionary experiences, and enables us to understand something of the policy of France, which has done so much to injure missions in the Island of Madagascar. In the Gaboon field, as well as in the great island just named, the only practicable way to save the Protestant missions, begun by the English-speaking missionaries, proved to be the turning of them over to French Protestants, by which means the zeal of the French Church has been greatly augmented. To young missionaries fresh to the discomforts of Chinese touring, we commend the chapters giving an account of the joys of African travel through almost impassable jungles swarming with insects, many of them most venomous, amid rancorous and suspicious savages determined to make something out of the white man at all risks, crowding him to suffocation all day and peering at him through cracks in the huts by night. The horrors of the deadly African fever are exhibited as they have been in every book on the Dark Continent, and the wonder is that any white men have ever survived to reach the difficult interior. The man to do such a work must be built of wrought steel and must have the patience of Job. The difficulties of extracting the roots of a language from barbarians who chatter all the time, although destitute of one coherent idea of causation, seem insuperable, yet Mr. Good seems to have picked up several 'languages' or dialects in a serviceable way. He was, besides, an enthusiastic naturalist, and the catalogue of the moths and beetles which he sent to the United States, to be sold for the benefit of the Mission, amounts to many thousand specimens. He was successful in making the natives co-operate with him in these as in other undertakings, and had he been a mere traveller, like so many others of great reputation, he would have had an international reputation.

But he had the fatal dislike to appearing in print which characterizes some of the best missionaries, and but for this interesting biography would have remained unknown to all except a small circle of friends. The book is illustrated with many pictures of African scenery and surroundings, as well as with a picture of the subject. The American price is \$1.25.

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*John and I and the Church.* By Elizabeth Grinnell. Illustrated. Fleming H. Revell Company, 1897. \$1.00.

We do not know the authoress of this little tale, although it is not her first; the former one being entitled, 'How John and I brought up the Child'. Perhaps she supposes that her readers will be those of the other book, in which case less explanation would be required. 'She evidently knows all about the seamy side of ministerial life, and depicts it not without power.' One gets a vivid notion of the sundry varieties of preposterous people who abound in the latter day Parish, and of the highly unreasonable demands which these thoroughly unreasonable persons make on the minister, and especially on his wife. There is a sort of a story, but the thread of narrative is slight and constantly interrupted by character sketches which constitute the major portion of the whole. Some of these are life-like, while others to those so far removed from home pastorates, as we in the Far East, seem somewhat overdrawn. Such is Abijah Bosworth, who is always boasting in prayer meetings of the depths of sin from which he was rescued, when every one knows that he never had any special opportunity for wild oats. So also is Silas Coombs, the phenomenally good man who led so many people to the Lord, but "never prayed in meeting neither." This we believe to be a psychological impossibility. Nor are we able to understand how

it was feasible for a minister's wife to keep away from all funerals as a matter of routine practice, nor how she could make a habit of frequenting the Churches of other denominations without stirring up the criticisms which she seemed so anxious to avoid. Nor do we quite see into the matter of Rachel Waterbury, who wrote a modest letter proposing herself to Robert Allison, of which both the minister and Mr. Allison himself approved, while the minister's wife was somewhat taken aback, though it turned out all right, and the minister's wife modified her invariable custom by going to the funeral of the only Allison child, upon which occasion 'John' preached a notable sermon as he had a way of doing. Indeed, 'John' is a somewhat artificial embodiment of many ideal excellencies which are not often found so resplendent in any one person, and it is no wonder that his wife cannot write a page without confiding to us what 'John' thought, especially as most of his thoughts were very good ones. The volume, which is only about 200 pages in length, ends rather abruptly, leaving us with the impression that we shall hear from the couple again.

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*The Pew to the Pulpit, Suggestions to the Ministry from the View Point of a Layman.* By David J. Brewer, LL.D., Associate Justice of the Supreme Court of the United States. Revell, 1897.

This little booklet of 70 pages contains an address delivered to the Divinity Students of Yale University in April, 1897, and now published in response to numerous requests. It is a plain and sensible description of the reasons for the altered relations between the Pew and the Pulpit in the course of the past century, coupled with judicious hints to theological students, though it contains nothing which every one has not heard many times before. The name of an Associate Justice of the Su-



preme Court will carry weight to advice which from other laymen might be disregarded. The American price is \$0.25.

A. H. S.

*The American Journal of Theology.*  
Edited by the Divinity Faculty of the University of Chicago, Oct., 1897. Issued Quarterly. Published by the University of Chicago Press, U. S. A., and by Luzac & Co., 46 Great Russell Street, London, W. C. £3.00 a year. Single numbers 75 cents, gold.

The initial number of this Journal appeared January 1st, 1897. Its apology is that the diversity of modern scholarship and wide range of theological investigation demand a medium of communication among all workers in the field of theological thought. "It propagates no set of ideas, nor it is limited by any narrow bounds, but on the contrary seeks to be the medium of scientific investigation and carefully considered thought in the almost boundless field in which it stands." Scholars of all phases of theological opinion are invited to contribute to its pages. The contents of the first volume aggregate over 1000 pages. In this volume our Dr. W. A. P. Martin has an article entitled, "The Speculative Philosophy of the Chinese." Successive numbers will contain in general:—

1. Articles occupying about one-half of the whole number of pages.
2. Documents containing material hitherto unedited or at present inaccessible.
3. Notes upon special topics in theology in the broad sense above outlined.
4. Reviews of recent theological books.
5. Abstracts of current periodical literature.
6. Bibliography, classified according to departments.

The contents of this number (4) are: The Growth of the Peshittâ Version of the Old Testament.

*Illustrated from the old Armenian and Georgian Versions.* By Fred. C. Conybeare.

The Fall and its Consequences according to Genesis. Chap. 3. By H. G. Mitchell.

Alexandria and the New Testament. By James Stevenson Riggs.

Jonathan Edwards' "Idealism." *With special reference to the essay "Of Being" and to writings not in his collected works.* By Egbert C. Smyth.

Ethics of the State. By D. B. Purinton.

These, with the Reviews, Bibliography, etc., constitute the 279 pages of the present number.

The first article was evoked by the discussion of the problem of the origin of the Western text of the New Testament at the commencement occasion of the Oxford Easter term last year, when the members of the University were invited to meet in New College. Dr. Miller, the literary executor of the late Dean Burgon, endeavored to rescue the Textus Receptus from the position of inferiority assigned to it by Westcott and Hort. Professor Sanday disavowed Dr. Miller, Dean Burgon and all their views. Dr. Gwilliam, now editing the Peshittâ for the Clarendon Press, plead the cause of its antiquity and superiority over the "heretical" Syriac text lately brought back from Mt. Sinai by Mrs. Lewis. Others followed. The writer thinks that "none who joined in the discussion seemed to be aware that there exist two ancient versions of the New Testament—the Georgian or East Iberian of the Caucasus, and the Armenian—both made from an early Syriac text and both fraught with the most important evidence about the point in dispute, viz., whether the Peshittâ is or is not the earliest Syriac and in that sense the best and least corrupt form of it." The object of the article is to set forth this evidence.

The reading of "The Fall and its Consequences" produces feelings akin to those described by Washington Irving in "Rip Van Winkle," when that hero awoke from his mountain slumber. Or have we really been asleep? At any rate, we must demur to the question which "forces itself upon one, whether the story of the fall is meant for history or allegory." Although "the tendency among exegetes seems to be in favor of the latter opinion," we cannot believe that any such question "forces" itself upon ordinary mortals who believe in the plain statements of the Bible. Years ago we thought that the humble prince of Hebrew Exegetes, Prof. W. H. Green, of Princeton University, had successfully refuted the idea that Genesis was written by what was called *Jehovist* and *Eloist* authors. Prof. Mitchell assumes the existence of a "Jahwist" writer in the Pentateuch and a "Jahwistic document." We hope he can reconcile this opinion with the Mosaic authorship. The conclusion arrived at in his able and logical argument is that Adam and Eve were greatly changed in their physical condition, and from a painless, careless existence "they entered upon a scene of toil and suffering, with death and its terrors at no great distance in prospect." A moral change had also taken place. But it appears to him "that the Jahwist does not teach that the moral nature of mankind was wrecked by the first disobedience, but on the other hand, that it was this act which made the first pair independent moral beings." Two hundred and fifty years ago, before the "Jahwist document" was suspected, a body of learned theologians, after much prayer and discussion, reached a sterner conclusion: "All mankind by their fall lost communion with God, are under His wrath and curse, and so made liable to all the mi-

series of this life, to death itself, and to the pains of hell forever."

The purport of the third paper is to answer the question, "What did Alexandria do in the preparation of the New Testament message?" A student of Chinese documents 2000 years hence might say the same thing about the Mandarin New Testament and the Chinese classics. "It does not take a student long to discover that in reading the Greek of the New Testament he has not before him the diction of prose classics with which he has become familiar. Not only, generally speaking, is there greater simplicity of structure, but there are peculiarities of idiom and forms of expression which at once demand attention. The whole atmosphere is changed. It is another speech that is being made the vehicle of thought." The writer thinks there is no Alexandrianism in the direct teachings of Christ himself, but points it out in Hebrews, Colossians and John, the order of which indicates the development and culmination of Christological thought, where certain words and phrases (but not the spirit) are common to the Inspired Word and Alexandrian teachers, notably Philo. This is a thoughtful, helpful, valuable article which deepens our interest in that busy complex life in the Egyptian capital, broadens our understanding of the purpose of God among the nations and gives new pleasures to the study of the Word itself.

To this excellent Journal there are 150 contributors of highest standing in the Church in many countries, representing all shades of theological thought.

SAMUEL I. WOODBRIDGE.

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Thirty-fourth Annual Report of the Hawaiian Evangelical Association.

This report is of interest to the readers of the RECORDER, because

it contains the account of the work among the Chinese living in the Hawaiian Islands, as carried on by Rev. F. W. Damon. According to the latest census there are over 19,000 Chinese living in the islands, forming a very important field of labor. The last year has been one of encouraging results, forty having been added to the Church, bringing the total Church membership up to 225. Distinct advancement has been made, especially in the way of kindergarten instruction, and Mr. Damon has great hopes in this branch of the work, and expects to extend it as rapidly as possible. This suggests a thought that perhaps kindergarten work might be much more extensively availed of in China than it now is in connection with our mission work. Certainly there is nothing like it for developing the minds of the children and which appeals so strongly to the approbation of the parents.

Mr. Damon has now commodious and comfortable buildings for boys' boarding-school and day-schools, erected during the past year at a considerable outlay, and under the energetic and efficient management of Mr. Damon the work among the Chinese in the Hawaiian Islands goes forward with a very encouraging outlook.

Twentieth Annual Report of the Council of Missions co-operating with the Church of Christ in Japan. 1897.

This Council is made up of the missionaries of nine different Missions, representing seven different Churches in America and Scotland. A full account of the meeting was given in the January RECORDER, written by the President of the next Convention, Rev. T. M. McNair, and called *The Karuizawa Council*.

S. I. W.

#### REVIEW.

Twenty-ninth Annual Report of St. Luke's Hospital for Chinese, Men's and Women's Wards, in connection with the American Church Mission, Shanghai, for the year ending 31st October, 1897.

The Report says :—

The work of the Hospital has been carried on without interruption during the past year.

The Hospital is open every day in the week for out-patients, while in-patients are also admitted, going to the first, second or third class wards according to their ability to pay or their own wishes in the matter. The third-class wards are free.

Dr. Boone, after recovering from a severe illness, went home on leave in February, 1897, and since that time the work of the Men's Wards of the Hospital has been under the charge of Dr. Duncan Reid and Dr. James Rust; and Dr. Ivy has discharged the duties of Dental Surgeon.

The following table gives a summary of the work done during the year :—

Description.	Intern.	Extern.	Total.
Native males	505	17,542	18,107
Foreign males	..	117	117
	505	17,659	18,224

Sixteen patients died in the Hospital, but about one-half of this number were cases of severe accident at the mills or wharves, and were in a dying state on admission. It is noticeable that since the erection of the numerous mills in and around Shanghai that severe accidents caused by machinery are becoming more frequent and the need for prompt attention in such cases, which the Hospital furnishes, is increased.

The Vaccination Dispensary connected with the Hospital was con-

ducted as usual, and a large number of infants and children were vaccinated. The officials and gentry have made use of the first-class rooms, and the general wards have been well filled. Many foreigners applied for and obtained relief at the out-patient department.

The statistics of the Women's Ward in charge of Dr. M. Gates, are as follows :—

*Clinical.*—At the daily morning clinica of this Hospital there have been treated during the year nearly seven thousand patients. Of these more than one-half, about four thousand, were new cases, the remainder returned cases.

*In-patients.*—In the wards during the same period there have been treated one hundred and forty (140) cases.

*Visits at Home.*—There have been one hundred and nineteen (119) cases *visited at the homes of the patients.*"

Rev. Y. K. Yen and Mrs. Yen with others have given religious instruction in this Hospital.

S. I. W.

Report of the American Presbyterian Mission in Canton, China, for the year 1897.

We have in this Report the most cheering accounts from all the stations and a bright outlook for the coming year.

"In looking back over these months it is worthy of note that there has been an entire absence of rioting or of disturbances of any kind. It has been a time of quiet, faithful work with encouraging results. From all parts of the field most encouraging reports have been received. The heavy "cut" on the appropriations resulted in the closing of many of the day-schools and in curtailing the work in many departments. Great care was taken to prevent the evangelistic work from suffering, and it is gratifying to record that during the nine

months of this year there have been more additions to the Church than during any previous year. The number of inquirers has also greatly increased."

The cause of self-support has been materially advanced, and it is encouraging to read :—

The Second Church and the San-ning Church are now self-supporting, and the Sam-kong and Third Churches pay one-half of the pastor's salary, while all the Churches contribute more or less to the expenses of the Church. Those who have charge are constantly on the alert to put the Churches on a self-supporting basis. It is gratifying to be able to report that the Christians are becoming increasingly sensible of their responsibility in the matter of giving. And it is very noticeable that as the spiritual life of the members increases and they become more interested in the work their contributions become more liberal. The returns of the Churches are not complete, but the Churches that have reported show an increase.

In the college, which is closely allied to the work of the Mission, the total enrollment was 79. In the girls' boarding-school "the present number of pupils is one hundred and fifty, eighty-two of whom are Christians. Twenty-four were received into the Church at the communion season in June and three in September."

At the beginning of the year there were seven day-schools for boys under the care of Dr. Henry. Of these, five had to be closed for lack of funds. Eight day-schools for girls have been in charge of Miss Noyes.

Under "Medical Work" it is said :—

"Western medicine and surgery are becoming more and more popular with the Chinese, as is evidenced by the numerous professional calls, many of them among the higher

classes, whose desire for physical relief has led them to see the superiority of the foreigner in at least one particular.

Dr. Kerr was absent from the hospital for three months answering a professional call in Peking. The United States Minister to Peking, requiring the services of a skilled surgeon, sent all the way to Canton for a missionary doctor!

The attention given in the hospital to evangelistic work has convinced many of those who come for medical aid that the hospital exists not only to relieve physical suffering but that all who come may learn to know the Great Physician."

In Lien-chau station, which was established in 1891, the evangelistic school and medical work is most promising. From among many items of absorbing interest we select the following:—

"In April an earnest invitation came from Heng-chau (Hunan), signed by more than a dozen men, for some one to come and instruct them and others who were anxious to hear the Gospel. Two assistants were sent in response, and were away nearly two months. They met and worshipped with the Christians who had been baptized in March by Dr. Griffith John, of Hankow, and found at least a dozen more who were waiting for baptism. Heng-chau is four days from Ka-wo.

The outlook was never more encouraging in Hunan than it is to-day. Seven have been baptized and received into the Church this year, and there are others awaiting baptism."

Yeung-kong station was established in 1893, Kang-han in 1894. Reports from these indicate the most gratifying progress.

#### Summary.

##### Foreign Missionaries:—

In Canton	..	..	..	16
" Kien-chau	..	..	..	8
" Yeung-kong	..	..	..	1
" Kang-hau	..	..	..	4
" United States	..	..	..	6

Ordained Native Ministers	...	3
Assistant Preachers	...	32
Colporteurs	...	30
Bible Readers	...	20
Teachers, Male,	...	12
" Female	...	13
Churches	...	19
Communicants	...	1877
Added on Confession of Faith	...	240
Chapels in Canton	...	3
Stations	...	4
Out-Stations	...	38
* Day-schools (Girls)	...	20
" (Boys)	...	13
Boarding-schools	...	3
Pupils in Boarding-schools	...	184
Total No. of Pupils	...	892

\* Several of the schools have been closed. The figures given are for the first months of the year.

#### Medical Work.

	Out-Patients.	In-Patients.	Surgical.	Seen in Homes.	Hospitalization.	Teeth extracted.	Obstetrical.
Canton	25236	1226	1318	—	—	—	—
Lien-chau	2069	67	38	18	—	—	—
Sam-kong	3258	74	57	260	601	45	—
" Women	2666	28	35	—	650	30	12
Yeung-kong	6812	—	—	—	—	—	—
Kang-hau	1000	—	—	—	—	—	—

#### S. I. W.

Proceedings of the Mid-China Diocesan Synod of the Anglican Communion, 1897. And the 公議會記事, a translation of the same.

This Synod met in Ningpo, Dec. 7, 8, with Bishop G. E. Moule, President. Representatives from the Ningpo, T'aichow and Hangchow-Chu-ki Church Councils were present, making with the clerical missionaries, native clergy, etc., a total of 23.

The subjects of the Agenda paper, fraught with universal interest, were discussed, and the Resolutions of the Bishops' Conference, held in Shanghai in the spring, were generally adopted. In accordance with the recommendations of the Conference it was decided:—

*That the term "Religion of Christ" (基督教) should be used by us as the equivalent of Christianity to denote the common belief of all Christians.*

That the "title Tsung Ku Shen Chiao Hwei" (in the Chinese translation 宗古聖教會) should be adopted as the equivalent for Anglican Communion. From other Resolutions that were passed we clip the following:—

**Resolution VIII.**—That the Resolution of the Bishops' Conference with regard to the observance of the Lord's Day be accepted, viz., "That this Conference, without any hesitation, reaffirms the sanctity and the importance to the life of the Church of the Lord's Day (see Report of Lambeth Conference, 1888, p. 48), but nevertheless is convinced that under present conditions in these lands, clergy in charge of congregations and bishops in judging cases referred to them are bound to give due consideration to circumstances in dealing with Christians who absent themselves from divine service and plead the requirements of their occupation or trade as reason."

**Resolution IX.**—That the Resolution of the Bishops' Conference with regard to the nomenclature for the days of the week be accepted, viz., "Seeing that the existing method of reckoning the days of the week which has been commonly used by the non-Roman-Catholic Churches in China since the early part of the century is inconvenient and misleading, this Conference resolves that it is most desirable that in all branches of the Church in China and Corea distinct efforts should be made to change the phraseology, so that whilst "Lord's Day" (主日) stands for Sunday, Monday is always spoken of as the second day of the week."

**Resolution XI.**—That both the terms "Shang-ti" and "Shin" may be applied to the Triune Creator, indicating by the term Shang-ti His Supreme Lordship, and by the term Shin that He is not of human kind, but of different nature; and therefore that in editing the Prayer Book

it be entrusted to the committee with careful consideration to decide on a sound principle by which in each case one or other term should be used.

**Resolution XIV.**—That the Bishop be requested to examine the elementary books of the Roman Catholic Church in China and to provide a hand-book pointing out the points of error contained in them, for the guidance of pastors and others.

S. I. W.

#### REVIEW.

Minutes of the Fifty-ninth Annual Meeting of the Medical Missionary Society in China for the year 1897.

This meeting was held in Canton on the 19th January, 1898. From the abstract of the Annual Report we select the following:—

"The work of the Society's hospital has continued as usual throughout the past year; the only changing feature being the increasing demand on the part of the Chinese for Western medicine and surgery . . . A distinct religious tone is given to the work of the institution."

#### Summary of Medical Work.

		Attend- ances.	In-pa- tients.	Surg. Oper.
Canton Hospital	(Men Women)	27,050 7,997	1,295 401	1,154 541
Total	.. ..	34,156	1,696	1,695
Lien-chow, Dr. Machle	.. ..	2,943	112	69
Sam-kong and Dr. Chestnut	.. ..	6,497	113	79
Sz-pai-lai and 16th St., Dr. Fulton	.. ..	4,502		66
Fa-ti, Mrs. Dr. Boggs	.. ..	1,000		47
Kwong-ning, Dr. Graves	.. ..	4,028		130
Shiu-hing, Dr. Graves	.. ..	3,176		—
Wai-chau, Dr. Kuhne	.. ..	1,316		—
Itinerating work, Dr. Hager	.. ..	1,147		177
Total	.. ..	58,765	1,921	2,303

The Managing Committee report "that the work of the hospital has been carried on with efficiency and success. The number of patients is a little larger than the previous year."

\$7,450.00 were appropriated for the work of the current year. Re-



solutions were passed on the death of Mr. A. P. Happer and Rev. Dr. James Legge, Vice-Presidents of the Society. Officers elected for this year are:—

*President*, J. G. KERR, M.D.,  
LL.D.

*Senior Vice-President*, Rev.

JOHN CHALMERS, M.A., LL.D.  
*Treasurer*, G. D. FEARON, Esq.,  
*Secretary*, C. C. SELDEN, M.D.  
*Auditor*, THE COMMISSIONER OF  
CUSTOMS.

Other Vice-Presidents and a  
Managing Committee were also  
appointed.

## Editorial Comment.

DR. MUIRHEAD writes that having been asked by the Secretary of the Anti-opium Society in London to take some action on the subject, he intends to express his opinion on the matter in the next issue of the CHINESE RECORDER.

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It is a significant fact that while at the Anglican Conference of Bishops held last year, at which one hundred and ninety-four bishops were present from almost all parts of the earth, the work of missions occupied a prominent place, and the largest of all the Committees of the Conference was appointed to consider this work; less than a decade ago, or in 1888, at a like Conference, it is said no reference was made to the subject of foreign missions. Nearly a dozen bishops, from different mission fields, under the Church Missionary Society, were present at this last Conference.

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THE Rev. H. Olin Cady, of Chen-tu, sends us a copy of a portion of Mateer's Algebra, reprinted there (Szechuen), having been cut in wood, but with the imprint of the Presbyterian Mission Press still upon it. He says: "I understand that nineteen different books publish-

ed by you (the Mission Press), or the S. D. K. Society, have been reprinted here. Also, the ex-Viceroy has a large photolithographic plant here and has been turning out other books."

It is a little hard on the Mission Press to have to father such printing as the copy sent, just as it was hard on Dr. Y. J. Allen to have his History of the Chino-Japanese War reprinted with the most important chapter of the whole, and that for which, largely, he wrote the book, left out. Notwithstanding all this, it is pleasing to see even these signs of new life and progress on the part of the Chinese.

\* \* \*

EVERY friend of China and every philanthropist must rejoice that so much interest is taken by all classes of foreigners in China, and now at length by the Chinese themselves, in the matter of bringing up Chinese girls with natural feet. The enthusiasm which the new movement evokes in the most unexpected places is highly gratifying. We should like to call attention to the fact that every mission station in China is *ex-officio* a head-quarter for this reform, and has been so for a generation or two, albeit so little progress has been hitherto made. But the missionaries

do not confine their efforts to unbinding feet, but extend them to the intellects, and also to the spiritual natures of the girls and the women of China. Is there any good reason why a reform should be limited to the body, and especially why it should be confined to the four small toes? Is it not a rational plan to make it include the whole being as well? Feet may be unbound, with no further unfettering whatever; but if the soul is released it brings liberty, in the end, to the whole body as well. We commend this wider view of the matter to some of our friends who do not seem hitherto to have taken it.

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A LARGE section of our readers have doubtless been specially interested in the trying campaigns on the north-west frontier of India and in Upper Egypt. Our sympathies and admiration have gone out unstintedly to the troops who are doing their duty under such trying circumstances and amid so much peril; but have we been sufficiently mindful of the soldiers of the cross who, we understand, are entering on fresh and difficult fields on the Indian frontier, the obstacles to the entrance of such having been partially removed by recent operations? Our readers, we feel sure, will join prayerfully with us in fresh practical interest in those workers who are entering on work amidst hostile frontier tribes.

\* \* \*

AND this reminds us that we are apt to be too exclusively absorbed in the needs and problems of our own particular field. The evangelization of China is

certainly an absorbing topic. It claims our energies, hopes, and prayers. Our letters are full of it. Our bookshelves, our conversations, our prayer meetings, all bear witness to the fact that missionaries in China are people of one idea, although they may have differences of opinion as to the exact method of attainment. We feel, however, that we lose much by not getting into intelligent touch with the problems of other missionary fields. Our sympathies are necessarily confined, and we lose much healthful stimulus. The Gospel message is an "all the world" one. We are glad to note that the missionary magazines are taking a wider outlook and so getting their readers into more intelligent sympathy with work in different lands. In three different missionary magazines before us we note the three following departments: Other fields and other workers, Notes from the wide field, Notes on other missions. As the items for these departments are usually terse and well selected, the time spent in their perusal is well used.

\* \* \*

WE have been much interested and gratified in hearing, from time to time, of the success attending the introduction of industrial work in educational institutions. A few days ago we received a large and well-printed calendar, the output of a press connected with Mr. Meigs' school in Nanking, and some months ago we remember noting with appreciation the attractive get-up of the special tracts published for one of the medical men of the mission with which this school press is connected. The

tracts were printed on tinted paper, and cost about a cash a piece. The tendency, we fear, in the development of school industrial work, is to devote considerable attention to more

menial trades and attempt too little in such higher departments as photography, printing, watch-making, etc., which are all calculated to help the people to advance to a higher civilization.

## Missionary News.

### *Anti-Opium League in China.*

The following contributions are acknowledged with thanks: Rev. T. D. Holmes, \$3; Rev. G. Hudson, \$2; Rev. J. T. and Mrs. Proctor, \$4; Rev. Dr. Farnham, \$5; Rev. W. H. Hudson \$2.

G. L. MASON,  
*Treasurer.*

Care of Missionary Home,  
Shanghai.

Rev. J. Macintyre writes us from Hai-cheng, Moukden:—

All well here and peace reigns. We are not so much "exercised" about our future Masters, the Russians, as our friends at a distance are. Christian work progressing. I am carrying my Bible class teaching more or less into my street chapel, and never had larger or more attentive audiences. Outsiders tell me, too, our people are behaving worthily, and that our "name" was never better.

### *Wine is a Mocker.*

At Zōng-pah, Hu-chow, there has been another wedding without intoxicants. One hundred guests, both Christian and non-Christian, thoroughly enjoyed the hot lemonade made with citric acid, lemon oil and white sugar. Costs about the same as fire-water and saves headaches and heartaches and maintains the dignity of the Christian com-

pany. Try it neighbor! Your personal supervision will make it a success. What need is there of still encouraging the use of the "cup of demons" at a Christian wedding?

By the way, at the Lord's Supper, why need we use the vile foreign "wine," innocent of grape juice, when we may make raisin wine, or buy of J. McMullan, Chefoo, grape jelly that does not spoil, even when open for months in the summer?—G. L. M., in *China Baptist Greetings*.

### *Notes on the Work of the T'ien-tsu-hui.*

From Hangchow a friend writes: "In our midst there are many of the higher classes that are not binding their children's feet. I can count twelve or more children that I know who will never suffer the pain of foot-binding. One man, of some renown, two years ago scoffed at the idea of not binding; now, he has been instrumental in influencing his friends not to bind their little girls' feet. I wish the truth, as it is in Jesus, was taking a hold of the upper classes as anti-foot-binding seems to be doing."

Another lady, writing from Nanking, says that on hearing of the T'ien-tsu-hui meetings in that place the Viceroy raised his hands to heaven, struck his breast, saying, "Good, very good! I too will issue a writing against foot-binding, and

will placard it on the walls of Nan-king," alluding to the placard written by H. E. Chang Chih-tung.

In Shanghai itself during the last month several instances of unbinding have come under the notice of the Society. One lady, the wife of a wealthy man, has unbound her feet and adopted the Manchu dress. All the women of a large family of a merchant here have unbound, and have ceased binding the feet of their little girls. The wife of a teacher who was binding her little girl's feet against the wishes of her husband, has ceased the practice after some serious talk with some foreign ladies.

On March 18th an interesting meeting was held in the Church Mission rooms; about sixty women—school teachers and the wives of Church officers—were present. Speeches by Mrs. Elwin, Mrs. Farnham and Mrs. Té told the audience of the efforts now being made to do away with binding, and their co-operation was asked, especially on the ground that the heathen are taking up the matter. Several touching remarks and confessions followed. A series of united meetings for women are shortly to be held in some of the Churches. A supply of the Chang-sha poem, with Chang Chih-tung's preface, is now ready, and may be obtained with other literature from the Hon. Sec., Mrs. Bondfield, 13 Peking Road.

### ***Christian Endeavor Notes.***

The seventeenth birthday of Christian Endeavor was observed February second. Last year's advance was phenomenal—5000 new Societies and 250,000 new members. The present membership in the world is 3,121,320.

In America there is a unique C. E. Society—the "Shut-in-Endeavor-Band"—having members in seven different states, and keeping in touch with one another through correspondence.

The Local Conference of the Shanghai C. E. Societies, held March eighth and ninth, was well attended and very helpful.

There will be no General Convention this year in Shanghai.

One, only one, circular, from the large number sent out in January, and to which attention was called in this periodical, has been returned. As it is important that the Executive Committee know the wishes of their constituency, we would be glad to receive the remainder as soon as possible.

The International Convention will meet in July in Nashville. Mrs. Clark, whose zeal for Christian Endeavor is fully equal to that of "Father Clark," has planned a very unique feature—an immense paper chain suspended over the platform, each link representing a Junior C. E. Society in a foreign land. Yellow is the color for China. On one side the name of the Society is to be written, on the reverse, "Christian Endeavor;" both in Chinese character. If any Junior Society has been overlooked in the distribution of yellow slips, the Secretary desires to be notified at once, and these, with other details, will be forwarded.

At a meeting of a C. E. Society, held February tenth, in Bristol, England, greetings were sent to the Christian Endeavorers of Shanghai, coupled with: "If we walk in the light, we have fellowship one with another." This delightful message of Christian courtesy was entrusted to Mrs. Timothy Richard, who addressed the members and their friends present on this occasion. Her speedy return, after a long absence from Shanghai, will gladden many hearts, and her co-operation infuse fresh enthusiasm in various lines of philanthropic and Gospel work.

At least 700 Endeavorers of South India met a short time ago in convention at Madura. Out of 65 Societies, 37 sent delegates.

An interesting baptism recently took place in Lahore. It was of a young Mohammedan, a student in the local Islamic College, who is reading in his sophomore year. For some two or three months he was very regular in attendance at all the services of the Hindustani Church, including all the meetings of the C. E. Society. Then he was baptized on confession of faith in Christ. His father is one of the leading Mohammedans in Lahore, and, moreover, a preacher of Islam.

Kin Leon is a bright young Chinaman who has spent a number of years in the United States, and coming under the influence of Christian teaching was led to accept the "Jesus doctrine" and joined the Church and Endeavor

Society. For some time he has conducted a laundry at Oxford, Pa., but now he feels that the Lord has other work for him to do, and is about to give up the laundry for the purpose of devoting his entire time to study, with the view of entering Lincoln University to take the regular course necessary to fit him for missionary work in China.

Alluding to the growth of the "Tenth Legion" and the "Quiet Hour" of prayer of the Christian Endeavorers, the *Missionary Herald* says: "Should the movement contemplated by these two leagues become universal, the kingdom of God would come with a rapidity hitherto unknown."

MARIETTA MELVIN,  
General Secretary.

## Diary of Events in the Far East.

A Peking despatch received yesterday reports that the Imperial government intends, for military reasons, to first build a railway between Hankow and Chinkiang before commencing on the great trunk line between Hankow and Peking, and that the direction of the building of the former line will be given to the Kiang-su Expectant Taotai Yung Hung, i. e., Dr. Yung Wing, D.C.L.—*N. C. Daily News*.

8th.—Safe arrival at Chungking of Mr. Archibald Little's pioneer steamer, the *Leechuen*, after many series of dangers and excitements. It is now demonstrated that a small steamer of moderate power can be got safely over the rapids of the Upper Yang-tze.

16th.—Special telegram to the *North-China Daily News*, from Chungking: "The American mission in the suburbs has been sacked by a mob. The Chinese medical assistants were maltreated, and one murdered."

A later telegram states that the *Tuan* or country militia are now there in large force and refuse to allow the execution of the death-warrant of the murderer of

the student. The Consuls have demanded of the Taotai that he disperse the militia, execute the murderers, arrest the leaders of the gentry who incited the riot, pay Tls. 500 for property destroyed, and allow the Mission to re-occupy the premises in question and also to protect them there.

21st.—A London telegram to the *N. C. Daily News* says: "The Chinese government has offered to Russia a lease of Ta-lien-wan, and to allow the railway, provided that Port Arthur remains Chinese."

Negotiations are proceeding in Paris between M. Hanotaux, French Minister for Foreign Affairs, and the Chinese Minister to France, regarding the demand made by France that China shall not cede any portion of the four provinces of Kuangtung, Kuangsi, Yunnan, and Kueichou, and that she shall allow the prolongation of the railway from Lanchow into Yunnan, and grant Leichou (north of Pakhoi) as a coaling station.

28th.—Telegram to the *Shanghai Mercury*: "The Russian flag was hoisted

at Port Arthur on the 27th instant. Colonel C. de Wogack, Russian Military Attaché, has been appointed Governor."

—The *Shanghai Mercury* of the 29th

says: "It is reported that information has been received here that, under extreme pressure, the Russian flag has been hauled down at Port Arthur."

## Missionary Journal.

### BIRTHS.

At Ch'eng-ku-hsien, Shensi, 10th Jan., the wife of Rev. ALBERT HY. HUNTLEY, of China Inland Mission, of a daughter.

At Tung-chow, near Peking, 9th February, the wife of J. H. INGRAM, M.D., of a daughter.

At Chen-tu, Sz-chuan, 16th Feb., the wife of O. L. KILBORN, M.D., of the Canadian Methodist Mission, of a daughter.

At Siang-hsien, Honan, February 24th, the wife of ARCHIBALD GRACIE, China Inland Mission, of a son.

At Foochow, Fuhkien, March 16th, the wife of Dr. H. N. KINNEAR, of a son (Maurice).

### MARRIAGES.

At the Cathedral, Shanghai, on 12th March, by the Rev. H. C. Hodges, Rev. THOMAS R. KEARNEY, Church of Scotland Mission, Ichang, to AGNES, youngest daughter of the late Andrew Duncan, Esq., Coatbridge.

At the U. S. Consulate, Hankow, 18th March, by the Rev. G. John, D.D., Rev. F. B. BROWN, Chang-teh-fu, Hunan, to Miss E. FARR, both of Christian and Alliance Mission.

At Chinkiang, March, by Rev. W. W. Lawton, Rev. T. J. HUDSON, to Miss MARY ANLICK, both of Gospel Mission.

### DEATHS.

At Chefoo, on the 16th of March, 1898, of scarlet fever, RUTH EDNA, aged 6½ years, the youngest and beloved daughter of Mrs. Chas. R. Mills.

At Wei-hien, Shantung, Wm. DICKSON, aged five years and seven months, the son of Rev. R. M. and Madge Dickson Mateer.

### ARRIVALS.

At Shanghai, 12th March, A. G. PARROTT, L.R.C.P. (London), M.R.C.S. (Eng.) (returned) and Mrs. PARROTT and two children, Miss R. FORD,

from England, Miss M. JONES, from New Zealand, all for the Lao-ho-ko Medical Mission; Miss BECKINGSALE, E. B. Mission, Shensi.

At Shanghai, 13th March, Messrs. R. E. LANDGREN, E. H. GUSTAFSON and O. A. L. LARSSON, from Sweden, and Mr. H. A. GROULAND, from Finland, for China Inland Mission.

At Shanghai, 23rd March, Rev. A. R. SAUNDERS, Mrs. SAUNDERS and three children (returned) from England, Misses C. C. MACDONALD, A. JOHANSSON and N. K. SJOBERG, from Sweden, Miss S. LAGERSTAN, from Finland, all for C. I. M.

At Shanghai, 23rd March, Miss BOUGHTON (returned), A. P. M., Wei-hien; Pres. E. D. EATON, D.D., and wife, Beloit, Wis., U. S. A., and Col. C. H. HOPKINS and wife, Brooklyn, Mass., U. S. A., visiting deputation of A. B. C. F. M., Rev. JUDSON SMITH, D.D., Secretary A. B. C. F. M.

### DEPARTURES.

FROM Shanghai, 28th Feb., Mr. CECIL G. SMITH, C. I. M., for England.

FROM Amoy, 18th March, Dr. P. B. COUSLAND and wife, Mrs. A. K. SCOTT, M.D., Miss M. K. SCOTT, for U. S. A.

FROM Shanghai, 19th March, Mr. and Mrs. C. N. CALDWELL, Miss WYCKOFF, M.D., for U. S. A.

FROM Shanghai, March 26th, Rev. JAS. and Mrs. CARSON, Newchwang, for England.

FROM Shanghai, 26th March, Dr. and Mrs. WAPLES and family, Kalgan, Dr. C. H. and Mrs. FINCH and family, Sui-fu, for U. S. A.

FROM Shanghai, 29th March, Rev. W. and Mrs. COOPER and two children, Mr. ED. and Mrs. TOMALIN, Rev. G. and Mrs. HUNTER and two children, Mr. J. T. and Mrs. REID and daughter, Mr. B. and Mrs. RIRIE and two children, Miss L. CARLYLE, Miss ELOFSON, all of China Inland Mission.



